CHRIST ALL AND IN ALL

by

W. Letterman Smith

Class BT 205

Book .S 75

Copyright No.

COPYRIGHT DEPOSIT.

CHRIST ALL AND IN ALL

BY

W. LETTERMAN SMITH

BROADWAY PUBLISHING CO.

835 Broadway, New York

1911

BT205
.S75

Copyright, 1911,
By
W. Letterman Smith.

©Cl.A300950

Rel. HR 2803

ANTESCRIPT.

This is a plain book for plain people.

The subject is one of vast scope and of inestimable importance. No attempt has been made to treat it exhaustively. It is hoped, however, that enough is presented to stimulate the reader to further study and research along this line; and, above all, that they who read may be fully persuaded of the fact that "Christ is all, and in all"; that he is the Christ of God, the Saviour of men; and that so believing may be led to admit the Christ into heart and life that each in his own individual experience may prove that Christ is indeed all, and in all.

NOTE.—In the study of Christ in Philosophy the author received help, which he gratefully acknowledges, from the works of Robert Hicks, "Stoic and Epicurean Philosophy"; E. Zeller, "Socrates and the Socratic School"; John Dollinger, "Gentile and Jew in the Courts of the Temple"; Dr. W. Windelband, "History of Ancient Philosophy"; M. DeWulf, "History of Mediæval Philosophy"; and Stuckenberg, "Introduction to the Study of Philosophy."

Suggestions were also received from "Christ in Prophecy, History and Typology," by Prof. N. C. Brooks, LL.D.

CONTENTS.

		PAGE
I.	CHRIST ALL	7
II.	CHRIST IN ALL	27
	1. Christ in Nature	27
	2. Christ in Type	30
	3. Christ in Prophecy	39
	4. Christ in the Gospels	48
	5. Christ in the Epistles	63
	6. Christ in the Revelation	70
	7. Christ in the Church	78
	8. Christ in History	88
	9. Christ in Literature and Song	96
	10. Christ in Art	104
	11. Christ in Science	109
	12. Christ in Philosophy	111
	13. Christ in the Life	127
	14. Christ the Center of Union	130
	15. Christ the Hope of the World	133
	16. Christ in Glory	135

Christ All and In All

I.

CHRIST ALL.

"Christ," says the Apostle Paul, "is all, and in all" (Colossians, 3:11). And of himself Jesus the Christ declared, "I am Alpha and Omega, the first and the last, the beginning and the ending" (Revelation, 1:11 and 8).—The all, and in all. This is a tremendous claim, which no one before or since has dared to make. Can it be substantiated?

No one in all the ages has so attracted the attention and fixed the gaze of men, concentrated their thought upon himself, touched and moulded their characters and lives, and influenced them to such an extent as this Jesus, who is called the Christ. Leave him and his religion out of human history and individual lives and the residue would be poor and worthless indeed. The loss would be irreparable. So that in all fairness it may be said, as Paul puts it, that "Christ is all, and in all."

The mighty uplifting forces among men are all pervaded by his Spirit. The charitable and benevolent work being done, the great missionary movements carried on for the betterment of mankind are all inspired and accompanied by his Spirit. The blessed ministry in which he was engaged when here in the flesh he is carrying on still, but in ever increasing measure, through his Church, which is composed of individual believers.

In the light of history the claim is fully justified that, with the single exception of sin, "Christ is all, and in all," And even the evil he restrains and overrules for the good of his people. He makes the wrath of man to praise him and the remainder of wrath does he restrain (Psalm, 76:10).

If Jesus was a good man and spake the truth, as even most of his enemies admit, then we must believe him when, in language unmistakable, he declares himself to be one with the Father. "I and my Father are one," is his bold assertion (John, 10:30). He claims Divinity, therefore; and as Divine accepts the homage and adoration of men (John, 20:28; Luke, 24:52; Matthew, 28:9 and 17). As one with the Father he made all things, "And without him was not anything made that was made" (John, 1:3). "He is before all things, and by him all things consist" (Colossians, 1:17).

On no other ground than that Christ was very God can the many Books of the Holy Scriptures

be harmonized and made one Book; and the teachings of Christianity be unified and rendered symmetrical and complete. On no other ground either is it possible to clear up many of the mysteries of life, of providence, of destiny.

The beginning of all things, Christ is the end of all things, as well. He is "The end of the law for righteousness to every one that believeth" (Romans, 10:4). All things shall come to pass according to his word (Mark, 13:31). And he will finally wind up the affairs of earth (Matthew, 25:31-46. Revelation, 6:15-17).

CHRIST IS ALL.

1. All life centers in the Christ.

Christ is life. In him is life in all its fullness, richness, perfection; and from him, as the stream from the fountain, proceed all natural and spiritual life.

He is the Bread of life for hungry souls, heavenly Manna for heavenly pilgrims (John, 6:48-51). He is the Resurrection and the Life (John, 11:25). He is the very Light of life, bringing life and immortality to light through the Gospel (II. Timothy, 1:10). He, as one with the Father, "Giveth to all life, and breath, and all things" (Acts, 17:25). "He that hath the Son hath life"—life eternal (I. John, 5:12); and shall never see death, never be hurt of the second death (John, 11:26; Revelation, 2:11).

Christ, coming down from heaven, gives life

to all the world. To believe on him is to have everlasting life; and he that followeth after him shall have the light of life (John, 20:31; John, 8:12).

The very purpose of his coming to earth was that men might have life, and that they might have it more abundantly (John, 10:10).

To have Christ, then, is to have life—life spiritual, life eternal. Everlasting life is Christ's rich gift offered freely unto all men without money and without price.

2. All light centers in Christ.

Christ is light. The myriad lamps of the sky —suns, moons, stars, which he made and preserves—shine only by light reflected from him. Without Christ no light, but blackness of darkness unimaginable.

Not only is Christ the source of all natural light, but he is, also, the source of all mental light. He quickens the minds of men, stirs within them the desire and purpose to know, starts them out on the quest for knowledge, and helps them to attain unto it. He illumines the mind, too, revealing many of the "hidden things." Every thought Christ expressed was as a ray of light shot forth from the innermost recesses of Divine wisdom and truth.

Christ is the source of all moral light. He shines into every soul, and "Lighteth every man that cometh into the world" (John, 1:9.)—*Every* man. So that no man cometh into the world without some light, however dim it may be;

without some moral discernment between right and wrong, without some knowledge to distinguish between good and evil.

The Sun of righteousness arose with healing in his wings; and they that sat in darkness saw a great light. And the stronger the Christ-light shines upon any people or individual the more intelligence, culture and refinement are manifest; and, better still, a higher standard of morality and spirituality. True, there have been peoples without the religion of Christ who have attained to a high degree of civilization and intelligence, as Egypt, Babylon, Rome and, a more striking example still, Greece. But their morality was of a very low type, and consequently their religion was base, corrupt, sensual.

Where the light has been partially obstructed by superstition and ignorance there is always a corresponding lowering of morals and religion. It is, therefore, in proportion as the pure light from Christ is allowed to stream in upon the people, and the individual, that the higher standard of morality and religion is reached; and this, too, is joined with the higher form of intelligence, civilization, culture. We have only to place Norway, Sweden, Holland, Germany, Great Britain, Australia, Canada, the United States of America, the great Protestant Christian Countries where the light of Christ has been allowed to shine the brightest, without let or hindrance, beside Italy, Austria, Portugal, Spain, and the Latin-American Countries, where the light of Christ is so

largely obscured by ignorance and superstition and sin, to behold the marked superiority of the former over the latter. Not that these Protestant peoples are altogether perfect. Far from it. But in them the less obstructed light has produced far richer and more abundant fruit unto the honor and glory of God.

Christ makes plain the path of duty, illumines the way of righteousness, reveals the truth, sets forth the will of God, and will bring out into his marvelous light the hidden things of darkness, and make manifest the counsels of the hearts of men.

Moreover, Christ is the source of all spiritual light. By him the spirit of man is enlightened, is enabled to see visions of unseen things, is brought out of darkness into his marvellous light, even into the light and liberty of the sons of God.

When upon earth Christ made the blind to see. What a marvellous work was that! But more wonderful still, he makes the spiritually blind to see. They who believe in Christ no longer walk in darkness. They are the children of light, and walk in the light.

Without Christ, therefore, darkness, gloom, despair: with Christ light, joy, peace, assurance.

"I am the light of the world," said Jesus the Christ. So he has been, so he is to-day, so he ever will be. And upon him man is dependent for light of every sort—natural, mental, moral, spiritual.

"Never shone a light so fair;
Never shone a light so bright;
Never shone a light so far."

3. All power centers in Christ.

Christ is the power of God. All power in heaven and on earth is his, and goes forth from him as the source of all. "All things were made by him, and without him was not anything made that was made." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast" (Psalm, 33:6-9). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis, 2:7).

Christ is declared to be the Son of God with power, and such he proved himself to be. His very word was with power, and his miracles were works of Divine power. He made the lame to walk, the deaf to hear, the blind to see. Sickness and disease came and went at his bidding. The dead he raised to life. And yet more wonderful still, he called dead souls into newness of life, and infused into them something of his own mighty energy.

Christ had power over his own life to lay it

down and to take it up again. Through his death and triumphant resurrection he destroyed death, gave it its mortal wound, from which it has been slowly dying ever since. He shall put down all rule and all authority and power that may rise against him, "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I. Corinthians, 15:25 and 26). Not only did he conquer death, but also "Him that had the power of death, that is the devil" (Hebrews, 2:14).

He has power on earth to forgive sins (Matthew, 9:6). This power of forgiveness he exercises only toward those who are alive upon the earth, so that beyond death there is no possibility of forgiveness, and hence of salvation. And this forgiveness is conditioned upon repentance and faith. He is the very power of God unto salvation to every one that believeth. This same Jesus Christ gives repentance, faith and salvation —all of them the free gifts of his love and mercy. Unto all who truly believe and repent he gives power to become the sons of God (John, 1:12 and 13).

Now that he has triumphantly ascended into heaven he is seated on the middle throne of Godhead, at the right hand of the majesty on high, the place of preëminence, authority and power.

On the brow of the man Christ Jesus rested many crowns—the crown of thorns, the crown of humility, the crown of service, the crown of vicarious suffering. But these many crowns of

earth have been exchanged for the many crowns which God only wears—the crown of universal sovereignty, the crown of omnipotence, the crown of omniscience, the crown of grace, the crown of supernal glory.

He is the Lord of Sabaoth, Commander of the hosts of the Lord. Moreover, he is head of all principality and power: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself" (Colossians, 2:15). "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I. Peter, 3:22). The demons of hell, and even the devil himself, are subject unto him (Matthew, 4:24).

He will come again, not as the Babe of Bethlehem, but as the mighty Conqueror, the Ruler of all, the great Judge, the Almighty God in the clouds with great power and glory, attended by all the holy angels and ten thousands of his saints (Matthew, 25:31; Jude, 14 and 15).

To be on his side, therefore, is to be on the side of infinite power and might. And of this Divine power man stands in hourly need to keep him from the tenacious grasp of evil, and the evil one, and to enable him to grow and develop more and more into the likeness of Christ day by day.

4. All wisdom centers in Christ.

Christ is not only the power of God, but the wisdom of God, as well. And he is the power

of God and the wisdom of God unto salvation to every one that believeth (I. Corinthians, 1:24). All wisdom may be traced back to him, the source of all. "In whom are hid all the treasures of wisdom and knowledge" (Colossians, 2:3).

The words he spake were shot through with the matchless wisdom of God. "Never man spake like this man," was the testimony of the Roman officers (John, 7:46). "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matthew, 7:29).

Grace was poured into his lips, and gracious words proceeded out of his mouth—words of Divine comfort, cheer, hope, salvation: words, too, of severe denunciation of wrong, of Divine condemnation upon the evil doer.

His speech was "Always with grace seasoned with salt," so that he knew how rightly to divide the word of truth, and to answer every question, even the unexpressed questionings of mind and heart (Colossians, 4:6).

He was put to the severest tests. Herodians, Pharisees, Sadducees, Scribes, Priests, Lawyers, the wise men of his time, strove to entangle him in his talk, to entrap him with their hard and insidious questions. But all in vain. He put them all to silence by his wonderful replies, and his yet more marvellous answers to their quibblings and reasonings within themselves. "He knew all men, and needed not that any should testify of

man: for he knew what was in man" (John, 2:25). "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (I. Chronicles, 28:9). Said the Psalmist, and his is the experience of every one, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Psalm, 139: 1-4).

So it is that the Lord Christ has confuted the wisdom of this world, and put it to silence: answered the thoughts of men, and put them to shame. For a greater than Solomon in all his understanding is here; and the wisdom of the greatest sage pales before the matchless wisdom of the Christ. "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Proverbs, 2:6).

Whence, indeed, hath this reputed son of the Nazareth carpenter such quick perception, such superlative wisdom, such marvellous insight into human thought, and mind, and heart? No answer to the question is satisfactory but this, His was the very wisdom of God. His was the all-seeing eye piercing down even to the thoughts and intents of the hearts of men.

The fountain of his wisdom the Christ opens up to all his people, and bids them come and drink freely and abundantly of its fresh, spark-

ling waters. They only are truly wise who come, and stoop down, and drink.

5. All enduring treasure is found in Christ. Jesus the Christ is the Pearl of great price. He is the rich treasure hid in the field of Scripture (Matthew, 13:44-46). All who search for him there shall find him. "Seek, and ye shall find," is the promise. Who will say that the richest gem is not worth the most careful and diligent search?

There are multitudes who are seeking earnestly for treasure, but not in the field of Scripture where the richest and most enduring treasure is to be found.

The things of seeming value that the devil offers profit nothing; but the Pearl of great price profiteth abundantly, and beyond mind or heart to conceive.

"Where your treasure is, there will your heart be also," said Jesus (Matthew, 6:21). The truth of this declaration who will deny?

It is the part of wisdom to let go of that which is of less value in order to seize that which is of greater and of more lasting value. It is the part of wisdom, therefore, to seek diligently the true and enduring treasure, even the Pearl of great price, that the heart may be with it.

Moth and rust may corrupt and destroy earthly goods. Thieves may break through and steal the gold and silver hidden away. But he who has the Christ in his heart has a treasure that neither moth nor rust can corrupt, nor thieves

break through and steal—an eternal possession of riches unspeakable.

So, then, to every man comes the call to seek Jesus the Christ, the Pearl of great price, the Treasure invaluable, that the heart may go out to him, and be ever with him.

6. All true success centers in Christ.

There are two standards of success. There is the world's standard, and there is God's standard. And these are as far different the one from the other as is heavenly glory from earthly glory. That of the world is low, fluctuating, often false and unjust. God's standard, on the other hand, is high, permanent, true, just, and will alone bear the test of time and of eternity.

There is, therefore, a false success which may gather to itself much of the wealth, and honors, and emoluments, and applause of the world, and yet after all be temporary, and barren, and empty, and unsatisfying. There is, however, a true success, which may, or may not, secure the prizes of earth, but whether it does, or not, the life is counted a success because it is lived to the glory of God, and the good of man, and so measures up to the standard God has set up.

Judged by the world's standard the earthly life of Jesus the Christ was an inglorious and total failure. He possessed no earthly riches. He bore no earthly honors. He wore no kingly crown. He swayed no royal scepter. He ruled no mighty army. Friends he had, indeed, but they were few; enemies he had, and they were

many and mighty. Poverty, suffering, shame, ingratitude, hatred, cruelty, persecution, desertion of friends, unjust condemnation, agony of spirit, crucifixion as a common malefactor—this was his portion.

Standing by the upraised cross, and recalling the life of him who hangs upon it, who dares to call that life a success? Not his enemies, surely: not his friends, indeed; not even his Disciples; nor yet the women who lingered fondly by the cross, and came early on Resurrection day to the sepulcher. His life was cut off prematurely. It had gone out in shadow. There was great promise, indeed, but little of fruition. The bud of promise was early nipped by the frost of disaster.

The cross proclaimed failure. The closed sepulcher cried aloud, Failure! Failure! Failure! And hope gave place to dull despair.

Surely, surely, if ever a life was seemingly an utter failure it was the life of Christ. And so it was, indeed, measured by the world's standard.

Had Jesus Christ accepted the crown forced upon him; had he yielded to the temptation of the tempter and ruled as a great temporal sovereign over all the kingdoms of this world; had he become a mighty conqueror, subduing even Rome unto himself; had he reveled in earthly riches, splendor, power and glory—then, indeed, would the men of his time, and of our time, too, have acclaimed him as the foremost man of all the ages. But then he would have been meas-

ured by the world's standard, which judges outward circumstance and condition as the measure of the successful life.

Judged by the higher and true standard God has established, no one was ever so successful as Jesus the Christ. He spake as never man spake. He was the greatest teacher of all the ages. He set a perfect example. "He went about doing good" (Acts, 10:38); his whole life being a ministry of good. His advent, his life of humility and poverty, his sacrificial death were all voluntary acts of love for fallen man, whom he loved with a love so intense that it could not stop short of doing all possible to save him from sin, its terrible power and awful consequences, to break down that middle wall of separation which sin had erected, and bring God and man together thus making of both one, and bringing righteousness and peace to as many as believe.

No such life had ever been lived in all the generations before. No such life has been lived in all the generations since. Verily, no such life shall ever be lived in all the generations that are yet to come.

Men did not understand that life, neither did they appreciate it, as many do not to-day, for it was a perfect life.

Quick to take advantage of their failure to comprehend, the devil tempted them, leading them on step by step, as he does to-day, to ignore, then to despise, then to reject this perfect Man. And the damning sin of the men of that

day, as of this, was in listening to the voice of the tempter, in closing their ears to the voice of the Spirit of God, and in refusing to test the life of the Christ by the true standard that God has set up.

To copy the example of Jesus, to imitate his character and life, therefore, is the way, and the only way, to true success in life—success as measured by the perfect and just standard with which God measures success.

The road to this true success, which is the road Christ traveled, is not, as we have seen, smooth and easy. The way thither may not be popular, but it is the only way. There is no other. For it is only the Christ-followed life, the life that is filled with the presence and power of the spirit of Christ, that can climb to the heights of true success.

It is Christ himself, the exalted, glorified Christ, who will at last pronounce upon all his faithful servants those gracious words "Well done, thou good and faithful servant, enter thou into the joy of thy Lord" (Matthew, 25:21). This is success blessed, crowned, glorified forever.

7. All grace flows from Christ.

Jesus Christ is the great reservoir of grace, which is the free gift, the undeserved mercy of God. All grace, therefore, must come through Christ unto men. This grace, however, is abundant and free to all. Man has but to ask and he shall receive as much as he desires and is

willing to use. Just so much and no more, for God wastes nothing.

"My grace is sufficient for thee: for my strength is made perfect in weakness" (II. Corinthians, 12:9), is the blessed assurance of the Lord Christ. His grace is sufficient for all the varied experiences of life. And that it has been, and still is, is the united testimony of all his people. No sorrow, no trouble, no trial, no persecution, no distress, no peril, no kind of death, as well as no joy, no rapture, no prosperity has ever come to his people that his grace has not been sufficient to meet and sanctify. Over and over, and over again in all possible circumstances and conditions and experiences has it been tested, and never once found wanting.

So Paul could say, and many another since, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II. Corinthians, 12:9 and 10).

The Christian is not under the law, but under grace (Romans, 6:15). But grace makes larger demands upon him than the law, for grace goes farther than the outward life and conduct, and reaches down and lays hold upon the heart.

Love will do more than the law. The grace of God is his love in motion, ministering to the

needs of men. No good thing will he withhold from them who seek his face and his favor.

8. All hope, joy, and peace center in Christ.

All these—hope, joy, peace—arise in Christ, and flow forth from him to the sons of men. Apart from Christ, despair; in Christ, hope: without Christ, misery; in Christ, joy unspeakable and full of glory: in the world, tribulation; in Christ, peace.

In the case of those who lived before Christ was manifest in the flesh, he who is the Resurrection and the Life, was removed from them by a long and unknown interval of time; and, hence, there could be no enthusiasm with regard to entering the future state; rather was there a shrinking from it, and a clinging to long life upon the earth, regarding a prolonged life here as a special blessing; while as for the Christian, now that Christ is known to have conquered death with all its horrors, and to be waiting to receive his people into the heavenly home, he can take comfort in the hopeful thought that "To depart and to be with Christ is far better" (Philippians, 1:23).

Christ is our hope. Formed in us, he is the hope of glory (Colossians, 1:27). In him, too, is found patience of hope; and by the resurrection of Christ from the dead are we begotten unto a lively, an ever living, abiding hope (I. Peter, 1:3).

Through Christ Jesus we have joy in God. In him we rejoice with joy unspeakable and full

of glory (I. Peter, 1:8). His joy remains in his people that their joy may be full (John, 15: 11): and "The joy of the Lord is their strength" (Nehemiah, 8:10). It is one of the blessed fruits of the Spirit (Galatians, 5:22).

Christ only is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy (Jude, 24).

It was Christ who made peace possible—peace with God, peace with self, peace with fellowmen (Ephesians, 2:13-18; Romans, 5:1). It is one of the fruits of the Spirit (Galatians, 5:22). "There is no peace, saith my God, to the wicked" (Isaiah, 57:21).

Christ is the Author of peace, and gives peace. In him alone can peace be found. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job, 22:21). "The chastisement of our peace was upon him (Isaiah, 53:5): so that he has become our peace. He made peace through the blood of his cross (Colossians, 1:20).

"Peace I leave with you," said the Christ, "my peace I give unto you: not as the world giveth, give I unto you" (John, 14:27): for the world gives grudgingly, insufficiently; and its peace is that of ignorance and of false security.

"Let the peace of God rule in your hearts," exhorts the Apostle (Colossians, 3:15): and, again, "Be at peace among yourselves" (I. Thessalonians, 5:13).

9. Salvation is the finished work of Christ.

Without the sacrificial death and triumphant resurrection of Jesus the Christ, his atoning work would have been left undone, and man would still be in his sins, under the condemnation of that law which is holy, just and good, "Having no hope, and without God in the world" (Ephesians, 2:12); lost, eternally lost.

While each Person of the Holy Trinity is engaged in the stupendous work of man's redemption, yet to Christ belongs the peculiar honor of making that redemption possible through his death.

"There is only one Saviour, but he is a thousand Saviours in one. He has all man needs, and man needs all he has. Man never knows how great a being he is until he knows Christ. Christ makes the man himself so much larger."

Christ has "obtained eternal redemption" for us." (Hebrews, 9:12). "With him is plenteous redemption." (Psalm, 130:7). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts, 4:12). And this salvation is secured by repentance for sin (Acts, 3:19): and by faith in Jesus Christ (Acts, 16:31; Mark, 1:15). And the one includes the other.

Christ Jesus is all, and in all to his people. Seek, therefore, Christ in all, and all in Christ.

II.

CHRIST IN ALL.

I.

CHRIST IN NATURE.

"The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, nor language where their voice is not heard." So declares the Psalmist (Psalm, 19: 1-3). Nature is the embodiment of God's thoughts.

Of Christ John affirms that "All things were made by him, and without him was not anything made that was made" (John, 1: 3). There is, and there can be, therefore, no contradiction between nature, science and religion; for the same Lord is maker and Lord of all.

Nature is one of the robes in which the Lord Christ clothes himself. Nature, too, is a mirror in which at first was clearly reflected in considerable part the beauty, beneficence, and glory of its Maker, but which now, having been

marred, distorted, broken by sin, reflects but dimly and imperfectly. Yet withal much of the splendor, majesty and goodness of the Christ may still be seen in the works of his hand.

There are differences of glory in created things. There is one glory of the sun, another of the moon, and another of the stars. There is one glory of the Summer, another of the Winter, another of the Spring, and another of the Autumn. There is one glory of the mountain, another of the plain, another of the sea. There is one glory of the mineral, another of the vegetable, another of the animal, another of man, made in the image of God. Yet with all their differences, each reflects some aspect of the Divine glory.

Sun, moon and stars are ever flashing forth something of the splendor, glory and beneficence of the Christ. The rain as it is poured down upon the earth from the reservoir of the clouds suggests him who "Shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea, 6:3).

The mountain peaks declare the exaltation, majesty and strength of the Christ; and every mountain breeze whispers of his gentleness and kindness. The fruitful valleys proclaim aloud his beneficence and goodness.

The sea reveals something of the greatness, power, and wisdom of the Christ, its Maker, and is, perhaps, the most impressive of all nature's teachers. What are the wild waves saying?

"The sea is his, and he made it; the sea is his, and he made it," continually they repeat. The goodness of the Lord Christ, like the waves of the sea, is always the same, ever changing, never failing, always new. His mercies fail not. They are new every morning and fresh every evening.

The trees of the field, too, have their testimony to bear to the gracious Christ. Flowers, like no one of which, not even like one of the common ones of the field, was Solomon in all his glory arrayed, modestly proclaim the beauty, fragrance and perfection of the Christ. Even the grass, "Which to-day is, and to-morrow is cast into the oven," which does not stiffen itself against the wind from heaven that passes over it, nor resist it, but yields and bends, and is not broken, speaks eloquently of the Christ in his humility and submission to the will of God.

All nature is vocal with praise unto the Lord. If men will not praise him, nature will. The stars sing his praise as they move on through their appointed way,

"Ever singing as they shine,
The hand that made us is Divine."

Mountains and hills break forth into singing before him. The valleys laugh and rejoice in his presence. Flowers and grass offer their humble and grateful adoration. The floods clap their hands, and shout aloud their mighty paean of praise.

"The Lord is good to all: and his tender mer-

cies are over all his works. All thy works shall praise thee, O Lord, and thy saints shall bless thee" (Psalm, 145:9 and 10). Angels and heavenly hosts; sun, moon and stars of light; the heaven of heavens, and the waters that be above the heavens; the earth, with its dragons and deeps; fire and hail; snow, and vapors, and stormy wind; mountains and all hills; fruitful trees, and all cedars; beasts, and all cattle; creeping things and flying fowl—all respond to the call of the Psalmist, and praise the Lord for his loving kindness and gracious care (Psalm, 148). And in this great and glorious chorus of praise all men are invited to join—all kings, and princes, and judges, and all people, both young and old; and then apart to sing praises unto him who loved them, and gave himself for their redemption, and opened up a way unto the Father's home and the Father's heart.

II.

CHRIST IN TYPE.

Christ is typified in the Old Testament Scriptures (1) by things, (2) by men.

1.—By things.

The tree of life, which grew in the Garden of Eden, and which long ago disappeared from earth, was a type of the cross of Christ, planted in this world of ours, and which is the tree of eternal life.

In a dream Jacob beheld a ladder, or stairway, set upon the earth, whose top reached unto heaven, the only apparent way of communication between. Jesus the Christ is the only way of communication between heaven and earth, between the soul of man and God.

The division of the Israelites into twelve tribes presaged the division of the Church of Christ in later times; and the union under David, reunited Christendom.

The manna sent down from heaven, of which the Israelites in their wilderness wandering partook, suggests at once Jesus, the heavenly Manna, the Bread of life for hungry souls, and of which if a man eat he shall never hunger, and shall live forever (John, 6:35 and 51).

The rock of Horeb, from which water gushed forth to slake the thirst of Israel in the desert, prefigured the Rock of ages, the source and supply of the water of life for thirsty souls, of which if a man drink he shall never thirst, but it "Shall be in him a well of water springing up into everlasting life" (John, 4:14; I. Corinthians, 10:3 and 4).

The brazen serpent uplifted in the wilderness for the cure of those poisoned by the bite of the fiery serpents according to the direct teaching of Jesus himself is a type of the uplifted Christ, the sure cure for all bitten by the fiery serpents of sin, and who look unto him in faith (John, 3:14 and 15). There is no antidote for the poison of sin but the blood of Christ. "The

blood of Jesus Christ, his Son, cleanseth us from all sin" (I. John, 1:7).

Tabernacle and Temple, where God met with his people, are types of the Christ in whom God meets with his people, and has communion and fellowship with them. The cross of Christ is the meeting place of God and the penitent soul. In that matchless parable of the Prodigal Son, which the Master spake, the prodigal arises from his poverty and wretchedness and goes back towards his Father's house. "But when he was yet a great way off, his father saw him, and ran, and fell on his neck, and kissed him" (Luke, 15:20). And the spot where they met was at the cross of Christ, where the penitent prodigal was freely forgiven and received the blessing of peace.

The Ark, within the Tabernacle, with its law and mercy-seat, is highly symbolic of the Christ, who is at once the Lawgiver and the Mercy-dispenser in the kingdom of God.

The rent veil of the Temple speaks eloquently of the Christ, through whose broken body all men have access at all times into the Holy of holies, even into the immediate presence of the great and holy God (Hebrews, 10:19 and 20).

In the golden candlestick, with its lighted lamps, was typified the precious Christ as the Light of the world.

In the showbread was set forth Christ the Bread of life; in the brazen laver, the blood of Christ by which only the soul can be made clean,

pure and white, and fit for the enjoyment and service of God.

Through the first fruits offered by Israel unto the Lord we behold Christ, who is not only "The first fruits of them that slept" (I. Corinthians, 15:20), but also the first fruits and foretastes of heavenly things.

The altars of Tabernacle and Temple were eloquent in their references to Christ, and his cross on which the acceptable offering was made unto God; while the sacrifices, each of them, pointed forward to Christ, the great Sacrifice—(1) The golden altar of incense. It is only through Christ that our prayers go up as sweet incense and become acceptable unto God (Exodus, 40: 26 and 27). (2) The burnt offering pictured the suffering and death of Christ (Leviticus, 1:2-4). (3) The sin-offering proclaimed the atoning sacrifice of Christ (Leviticus, 4:32-35). (4) The trespass offering looked forward to the completed work of Christ (Leviticus, 3:6-11).

One of the most striking types of Christ was the paschal lamb, for Christ is the "Lamb of God, which taketh away the sin of the world" (John 1:29).

The blood sprinkled on door-posts, and on the sacred utensils of Tabernacle and Temple was eloquent of the blood of Christ which alone can cleanse, and purify, and save, and preserve forever the soul of man.

The cities of refuge (Joshua, 20:1-6) prefigured the Christ, the only safe and eternal

refuge for the sons of men. The only refuge from God, the consuming fire, is in God, the merciful, loving Saviour.

The sacred seasons typified spiritual blessings in Christ Jesus.

The Jewish Sabbath, on the seventh day of the week, commemorative of God's rest from his work of creation, prefigured the Christian Sabbath, on the first day of the week, commemorating Christ's resurrection from the dead. Though there is no direct command that the Sabbath be changed from the seventh to the first day of the week, there is the example of the Apostles and the appearances of our Lord to them as they met for worship on the first day of the week, called the Lord's day, which sanctions as the Christian Sabbath the first day of the week.

The Passover feast pointed forward to the Easter festival; and the Feast of Weeks, to the Pentecost of the coming of the Holy Spirit in plentitude and power.

2.—By men.

Adam was a type of Christ because he was the first man, and "Jesus is the first-born among many brethren" (Romans, 8:29). And again, because he was made from the ground; and Christ was made flesh. And yet again, because he was the husband of Eve; and Christ is the husband of the Church (Ephesians, 5:23-27; Revelation, 21:2). Moreover, Adam was head

over Eve, her children, and all created things; and Christ is head over all things to his Church, the Lord of all, blessed forever (Ephesians, 1:22 and 23; Colossians, 1:18).

Abel, too, is a type of Christ in that he was a righteous man murdered through envy, and his blood cried aloud from the ground. Abel's blood, however, cried aloud for vengeance; Jesus' blood cries aloud for mercy. It speaks better things than the blood of Abel (Genesis, 4:10; Hebrews, 12:24).

Noah, through his obedience unto God, was saved from destruction; Jesus, through his obedience unto the Father's will, saves all them that believe.

Abraham, by his close union and fellowship with God, foreshadowed Christ, who was one with the Father.

Melchizedek, the king-priest, is a type of Christ —(1) Because of his very name, which means king of righteousness, king of peace (Hebrews, 7:2). (2) Because he was "Without beginning of days, nor end of life" (Hebrews, 7:3). (3) Because he comes forth and disappears as a mystery (Hebrews, 7:3). (4) Because he was a priest-king (Hebrews, 7:2 and 3). (5) Because he offered communion bread and wine (Genesis, 14:18). (6) Because he received tithes of Abraham, and blessed him that had the promises (Hebrews, 7:4-7). (7) Because of his unchangeable

priesthood (Hebrews, 7:3 and 21-24). (8) Because his priesthood was superior to that of Aaron's (Hebrews, 7:5 and 6).

Isaac was a type of Christ—(1) because of his supernatural birth, Abraham, his father, being one hundred years old, and Sarah, his mother, ninety. (2) Because of his name, which means laughter, which is indicative of joy. Jesus is the joy of the world. (3) Because he was a willing sacrifice (Genesis, 22:6-9). (4) Because he was, as it were, raised from the dead, yet having escaped the corruption of death (Genesis, 22:10-12). (5) Because of his peacefulness and purity of spirit and life.

Jacob, too, presents a type of Christ in that he wrestled with the Lord in prayer, and prevailed (Genesis, 32:24-30; John, 11:41 and 42).

Joseph's manliness, chastity, integrity, magnanimity, forgiveness of enemies, mercy, faithfulness to duty and to God strikingly prefigures the Christ in whom all these virtues appeared unto perfection. Then, too, he was falsely accused, ill-treated, and sold, as was Jesus; the Spirit of the Lord was upon him and in him: and unto Jesus was the Spirit given without measure (John, 3:34).

Job in his patience and submission to the will of God becomes a type of the patient, submissive Christ (Luke, 22:42).

Aaron, whose name signifies illumined, in his

high-priestly office; Moses, as leader, law-giver, deliverer, mediator, the mouthpiece of God; Joshua, whose name is the very same as Jesus, as captain of the Lord's hosts, bringing them safely through conflict, distress and the border river into the land of promise, organizing and establishing the people—these all were types of the Christ.

Samuel, combining in himself the offices of judge and prophet, suggests the Christ who is at once the Judge and the Teacher of his people.

Elijah, the severe prophet, and Elisha, the mild prophet, in their lives and works show forth the severity and the mildness, the harshness and the tenderness, the judgments and the kindness of the Christ.

Boaz, too, in a few particulars was typical of Christ: (1) His name signifies fleetness and strength. (2) Jew and Gentile (Boaz and Ruth) were united, made one. (3) All that the rich Boaz had became Ruth's. Joined to Christ, Jew and Gentile are one and become heirs of God and joint heirs with Christ "To an inheritance incorruptible, undefiled and that fadeth not away reserved in heaven" (I. Peter, 1:4).

David, in his name, which means beloved, as the shepherd-king, in his conquests, in the enlargement and establishment of his kingdom, and in his rule in Zion in equity, typifies the Christ, the Sovereign of the spiritual Israel; while Solomon, the rich and magnificent ruler of

God's people, is a striking type of the exalted Christ in his glory and majesty, in whose hand are all the treasures of earth and heaven.

Jonah, three days and three nights in the belly of the great fish, and coming forth unhurt, Jesus proclaimed to be a type of himself, who lay three days and three nights (parts of each day, according to Jewish reckoning, being counted a day) in the belly of the earth, and then came forth unharmed. Both, too, were witnesses for God and preachers of righteousness.

Isaiah, as with eagle eye, he pierced far adown the future and revealed unto men some of the hidden things of God, appears as another type of the Christ, whose eye swept the whole future and whose voice proclaimed the eternal truth of Jehovah.

Nehemiah stands forth as the master-workman, and thus points to the Christ, the great Master-workman, ever the best Friend of the workingman.

Jeremiah, as he laments and weeps over the sins of Israel, prefigures the Christ as he laments and weeps over the sins of his people (Luke, 19:41-44; Matthew, 23:37-39).

Ezekiel, the Seer, seer of wonderful visions, typifies the Christ, whose eye beheld the unseen, even the unspeakable, glories of the heavenly place.

The priesthood, standing between God and the people, typified the Christ, the great Priest, the Daysman, who stands betwixt God and the souls

of believers, laying his hands on both, reconciling each to the other, and so making peace.

The high priest, in his intercession for the people, is a striking type of the Christ, who is the High Priest of his people, making continual intercession for them (Hebrews, 7:22-28). Intercession is the great work of Christ in heaven, as redemption was his chief work on earth.

In his death Christ is the Sacrifice satisfying for the sins of his people: in his resurrection, the Conqueror of death and the devil for his people: in his ascension, the King over all his people: in his intercession, the High Priest for all his people.

"Blessed are all they that put their trust in him."

III.

CHRIST IN PROPHECY.

From the very beginning there has been a series of prophecies whose rays focus in Jesus of Nazareth, the Messiah, the Christ of God.

1—Genesis, 3:15. Time of Adam. B. C. 4000. Christ's coming as a man.

2—Genesis, 22:18. Time of Abraham. B. C. 2000. The nation through which he would come.

3—Genesis, 49:10. Time of Jacob. B. C. 1700. The tribe.

4—Isaiah, 11:1. Time of Isaiah. B. C. 730. The family.

5—Isaiah, 7:14. Time of Isaiah. B. C. 750. The virgin mother.

6—Micah, 5:2. Time of Micah. B. C. 700. The town.

7.—Daniel, 9:24. Time of Daniel. B. C. 550. The time.

8.—Luke, 1:31. To Mary. The person.

9.—Matthew, 1:21. Luke, 2:11. By the angel. The name.

10.—Matthew, 2:9. By the star. The place.

The Old Testament Scriptures, as well as the New, are full of the Christ. Moses wrote of him; David sang of him; Prophets, in long succession, prophesied of him.

In the Pentateuch he is set forth as the Creator, Leader, Priest, Sacrifice, Saviour.

In Genesis, 3:15, we find the Eden promise and germinal prophecy.

Through the seed of Abraham, Isaac, and Jacob shall all men be blessed (Genesis, 12:3; and 17:19; and 28:14).

Shiloh will come, and unto him shall the gathering of the people be (Genesis, 49:10).

A star will come out of Jacob, and a scepter out of Israel (Numbers, 24:17).

Out of Jacob will he come that shall have dominion (Numbers, 24:19).

A prophet shall be raised up like unto Moses (Deuteronomy, 18:18). And no prophet, but Jesus, the great Lawgiver of the Kingdom of heaven, has ever risen like unto Moses, the great lawgiver of Israel.

When the prophecy (I. Samuel, 2:10) is made that, "He," that is, the Lord, "shall give strength

unto his King, and exalt the horn of his Anointed," it can refer in its completeness only unto Jesus the Christ, who is "His King," and who has immortal strength upon earth, and whose horn has been exalted as no other.

In the Second Book of Samuel (7:13 and 16) we read of the establishment of his throne forever. And again in that same Book (23:3-5) of the Rock of Israel. "The light of the morning, when the sun riseth, even a morning without clouds." And that Rock, and that Light can be no other than Christ.

Job prophesied of the risen Christ, the everliving Redeemer, when he said, "I know that my Redeemer liveth" (Job, 19:25). And again, when he says, "I have found a ransom" (Job, 33:24).

The Book of the Psalms is full of references to, and prophecies of, the coming Messiah—especially so, Psalms, 2, 16, 22, 40, 45, 69, 72, 110 and 118—his Kingship and Divine power (Psalm 2); forsaken of God, a reproach of men, despised by the people, mocked, scorned, ridiculed, persecuted (Psalm, 22); his goodness, mercy, and love (Psalm, 23); his coming, and delighting to do the will of God; and his great sacrifice (Psalm, 40); his beauty and grace; his memory and praise which are to continue forever (Psalm, 45); gall and vinegar would be given him to drink (Psalm, 69); he shall be the Ruler and Judge of all (Psalm, 72); his throne as that which shall endure forever;

help is laid upon him, who is mighty, and the first-born of every creature, and who is higher than the kings of earth (Psalm, 89); he is ever the same, without beginning of days or end of years (Psalm, 102); he is a priest forever after the order of Melchizedek; he shall judge among the heathen, and shall sit at the right hand of God until his enemies are made his footstool; and he is the cornerstone of the great temple of God (Psalm, 118).

Wisdom, personified in the Book of Proverbs, calling unto men, "speaking of excellent things," entreating them to seek her early, and to hold to her, can have reference only to the heavenly wisdom that Christ should bring to men, the "Wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy" (James, 3:17).

The Song of Solomon is a love song prophetic of the Christ, who is fair and lovely; who is the Rose of Sharon and the Lily of the valleys; whose beauty and fragrance, and perfection are matchless; who is the One altogether lovely.

The pages of the wonderful Prophecy of Isaiah sparkle all over with the splendor of its predictions as to the great coming One—more especially in chapters 7, 8, 9, 11, 28, 42, 50, 53, 61, 62 and 63. And this One whose advent the Prophet foretells is called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace" (Isaiah, 9:6). Who among

all the sons of men has been worthy to bear this five-fold name save Jesus, and Jesus only? Isaiah refers to the Christ as the Stem of Jesse, and as the Branch growing out of his roots, upon whom the Spirit of the Lord shall rest as a spirit of wisdom, of understanding, of counsel, of might, of knowledge, and of the fear of the Lord; who shall judge with exact righteousness, and reprove with equity, smiting the earth with the rod of his mouth, and slaying the wicked with the breath of his lips; who "Shall stand forever for an ensign of the people; to which the Gentiles shall seek: and his rest shall be glorious" (Isaiah, 11). The power of the keys, of opening and shutting, of the house of David is his; and he is the Guardian of the entrance way into the family of God (Isaiah, 22:22). His coming shall be a blessing to men (Isaiah, 35). There is no Saviour beside him (Isaiah, 43:11). He shall help and save men (Isaiah, 49:7-10). In the fifty-third chapter of this remarkable prophecy the suffering and death of the Messiah are as vividly described as though by an eye witness. And this same suffering, dying One, whose "Visage was so marred more than any man, and his form than the sons of men," shall be exalted and extolled (Isaiah, 52:13 and 14). In the fifty-fifth chapter the Christ is set forth as a Witness, a Leader, and a Commander to the people. He shall bring salvation (Isaiah, 59:16). Gentiles and kings shall come to his light

(Isaiah, 60:3). His is a ministry of love (Isaiah, 61:1 and 2). He is the mighty Saviour and Redeemer (Isaiah, 63: 8 and 9).

Jeremiah, too, has his word of prophecy concerning the coming Christ, as the righteous Branch; the King reigning, prospering, executing judgment and justice in the earth; whose name is the Lord, our Righteousness (Jeremiah, 23:5 and 6).

Ezekiel sees with prophetic eye the Messiah as the chief Shepherd of his flock (Ezekiel, 34).

Daniel has a vision of the Christ (Daniel, 7:13 and 14): of the Most Holy, the Messiah, the Prince; and of his death, but not for himself (Daniel, 9:24-26).

In the Minor Prophets, too, is the true Messiah, the Christ, revealed. In Hosea we catch a glimpse of him as the Judge. In Joel we behold him as a Comforter. In Amos we hear his call. Obadiah speaks of his vengeance. In Jonah his long suffering appears. In Micah we catch a vision of his triumph. In Nahum we tremble at the wrath of the Lamb. In Habakkuk his holiness and majesty are set forth. In Zephaniah we are taught his judgments. In Haggai he is revealed as the Encourager of his people. In Zechariah he appears as the Branch, and the Victorious One. In Malachi there are predictions of his majesty and blessings.

Mark some of these prophecies of the Minor Prophets in more detail:

Hosea prophesies the call of Jesus out of

Egypt (Hosea, 11:1); and Micah of the birthplace of Jesus (Micah, 5:2); whom Haggai discovers to be the Christ of God, the desire of all nations, who shall come; and the house of the Lord shall be filled with his glory (Haggai, 2:7).

Zechariah foretells the coming of the Man, whose name is Branch, who shall grow up out of his place, and build the temple of the Lord, and bear the glory, and sit and rule upon the throne as a priest, holding thus both the kingly and the priestly offices (Zechariah, 6:12 and 13); and sees the triumphal entry of the Messiah into Jerusalem as King (Zechariah, 9:9 and 10); and refers to him again as the "Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness (Zechariah, 13:1); and points to the hand-wounds and the smiting of the Shepherd of the sheep (Zechariah, 13:6 and 7).

Malachi, the last of the Old Testament writers, predicts with startling brevity and directness the sudden appearance of the Messenger of the covenant in the temple of the Lord (Malachi, 3:1); and in the last chapter of his brief prophecy describes the great coming One as the Sun of righteousness.

Great contrasts and apparent contradictions appear in these prophecies, as we have noticed. The Messiah, the Christ, is the mighty God, the King of the universe, reigning in majesty, power, and glory; and yet meek, lowly, humble, des-

pised and hated of men, forsaken of God, put to death. He is the loving Saviour of men, yet the despised and persecuted of men. He smites the earth with the breath of his mouth, yet is seized and nailed to the cross by wicked men. The desire of all nations is he, yet many are astonished at him, "His visage and form are marred more than the sons of men, and there is no beauty that we should desire him." In him is a strange commingling of almighty strength and power, with human weakness and frailty; of majesty and glory, with humiliation and shame; of high exaltation, with low abasement.

Who in all the history of mankind has fulfilled in himself all these strange, contradictory prophecies? Who, but Jesus Christ?

Jesus Christ was not only the subject of prophecy, but he was the greatest of all the prophets.

He predicted the razing of the temple at Jerusalem, then shimmering in all the beauty and glory of its perfection (Luke, 21:5 and 6); and the ruin of the city of Jerusalem, then the great center and seat of Judaism (Luke, 21:24); and of the destruction of the Nation, and of the casting out of the unbelieving Jews from the Kingdom of God (Matthew, 21:43; Matthew, 8:12).

He predicted, too, divisions and persecutions (Matthew, 10:34-39); tribulations in the world, but peace in him (John, 16:32 and 33); and pronounced the coming doom of the cities of

Galilee, then in the pomp and pride of their existence (Matthew, 11:21-24). He declared that poverty should ever exist among men (Mark, 14:7).

Of his own death and resurrection he prophesied (Matthew 16:21; Matthew, 17:22 and 23; Luke, 18:31-33; John, 2:19-21; John, 3:14; John, 12:32); and likewise of the growth and extension of the Kingdom of heaven (Matthew, 13:31-33).

He foretold Peter's denial (John, 13:36-38); and the manner of Peter's death (John, 21:18 and 19); and the betrayal by one of his disciples (Luke, 22:21 and 22).

He foretold, also, the great judgment day (Matthew, 25:31-33); and the final award and punishment (Matthew, 25:34-46); the eternal separation of the good and the bad (Matthew, 13:37-43, and 47-50; Matthew, 25:46); and the future state and the heavenly home (Luke, 20:34-38; John, 11:25 and 26).

Moreover, he prophesied of the coming of the Holy Spirit (John, 16:7); of the spiritual worship of God, not confined to the offering in the temple, but offered by men everywhere and acceptable unto God (John, 4:23 and 24).

Very many of these prophecies concerning the Christ have been fulfilled; others are being fulfilled; while some yet remain unfulfilled. Those which have been, and are being, fulfilled, give abundant ground for hope and assurance that

the others, too, will come to pass in his own good time and way.

And so every Book of Holy Scripture reveals the Messiah Christ in some aspect of his nature, character, office, work. Luke, 24:27.

IV.

CHRIST IN THE GOSPELS.

Out of numerous oral Gospels emerged four written Gospels—four, though in reality they form but one as the seven arches of color make but one bow. Each of these Gospels is perfect in itself, each setting forth the Christ from a different point of view, and all four together affording the life portrait of the Lord Jesus Christ. From these four several viewpoints we may look upon Jesus of Nazareth and discover the perfect likeness of the Son of God.

As portrayed in these Gospels we find in him a mingling of the human and the Divine. So that we are constrained to cry out as we behold his portrait here, "Truly, this was the Son of God." Truly this was the Son of man. God and Man! The Divine-Man!

"Christ," says Athanasius, "in his Divine nature, is as fully consubstantial, one with the Father, as, in his human nature, he is flesh of our flesh, and bone of our bone; and yet with all this he is an independent Person with respect

to the Father, as he is with respect to other men. We must not imagine three divided substances in God, but as the stream, which is born of the fountain, and not separate from it, though there are two forms and names. As the fountain is not the stream, nor the stream the fountain, but the two are one and the same water which flows from the fountain into the stream, so the Godhead pours itself, without division, from the Father into the Son." As the Son is begotten of the Father from all eternity, so the Holy Spirit proceeds from the Father through the Son.

The four several view points of the Gospels are necessary in order to a full and truthful likeness of the Christ.

"The Jew, the Roman, the Greek stand for three leading types of humanity, and to each of these is a Gospel addressed. The Jew was a man of the past, the man of tradition; and to him Matthew addresses his Gospel of fulfillment, showing that the promised Messiah has come, and that prophecy has been fulfilled. The Roman was the man of the present, the man of energy and action; and to him Mark addresses himself with his brief and terse narrative of a three years' campaign. The Greek was the man of the future, the man of thought, and contemplation, and to him Luke and John, ascending the new Pisgah, present their messages of peace and hope."

Matthew sets forth the Man, Christ Jesus;

Mark, the Worker and Victor; Luke, the Physician and Saviour; and John, the Son of God, the Divine-Human Christ.

Matthew writes of the Kingship of Jesus; Mark, of his humanitarianism; Luke, of his Saviourhood; John, of his Deity.

The purpose of Matthew's Gospel is to show that Jesus is the promised Messiah of the Old Testament Scriptures; and his character and life are set side by side with the character and life of the Messiah sketched by the prophets of old, so that the harmony and exact likeness may be apparent. Mark's purpose in his Gospel, where only the public ministry of Jesus is recorded, is to set forth the Christ as the Lion of the tribe of Judah, the One whose works are great and marvelous. And so his Gospel is made up far more largely of what Jesus did than of what he said, and is thus a Gospel of action rather than of reflection. Luke, the beloved physician, designs in his Gospel to hold up Christ, especially before the educated heathen, as the great Physician, the sympathizing, loving Saviour of men. John, in his Gospel, would reveal Jesus as the Word of God, the very expression and manifestation of God's thoughts and will; as one with the Father, the Creator of all things; as God manifest in the flesh, living among men, and dying on the cross as a sacrifice for human guilt, and rising from the dead for the justification of all them that believe on him.

As the Pentateuch, the five Books of Moses,

forms the foundation, or base, of the Old Testament, even so does the four-fold Gospel, the New.

Let us look, then, at the main features of this inspired portrait of the Christ as it is placed before us in this blessed four-fold Gospel.

Jesus, the Messiah, the Christ, is the Son of David (Matthew, 1:1). He is the son of Mary, the Virgin (Matthew, 1:16); and the reputed son of Joseph, the carpenter of Nazareth (Luke, 3:23). Mary, however, was not the mother of the divinity of Christ, as Joseph was not the father of his humanity.

Jesus was born in Bethlehem of Judea, in the days of Herod the king (Matthew, 2:1); Herod the Great, in the year B. C. 5; Augustus Cæsar being at that time Emperor of Rome. The strange matter of the date is accounted for by the fact that the monk, Dionysius, whose calendar we follow, made a mistake in his calculations which has never been corrected.

The name Jesus was given to this child of the Virgin Mary by the angel of God (Matthew, 1:21). And the prophecy was fulfilled which declared that, "A virgin shall conceive, and bear a son, and shall call his name Immanuel," which being interpreted is God with us. And this is one of the names by which he is known (Isaiah, 7:14; Matthew, 1:20-23).

His advent was heralded by a messenger from heaven, and by a choir of the angelic host. And the song of the angels, "Glory to God in the

highest, and on earth peace, good-will toward men," was at once an anthem of praise and a prophecy of the future (Luke, 2:8-11). He was born in a stable (Luke, 2:7); where shepherds, plain, poor, humble men from the fields came to worship him (Luke, 2:16); and six or eight weeks later wise men from the far East, probably Persia, came to the house where he was that they might adore him and present costly gifts unto him—gold as to a king, frankincense as to God, and myrrh as to man (Matthew, 2:11). He is at once Man, God, Priest, and King. A Saviour is he for all men, rich and poor, high and low, learned and unlearned; and is, therefore, worthy the homage of all men.

According to the Jewish law he was circumcised the eighth day (Luke, 2:21); the blood of the circumcision being the prelude to the blood of the cross. Because of the fury of Herod he became a fugitive, hurried by Mary and Joseph into Egypt, where he was kept until the death of that wicked king, when, by direction of an angel of the Lord, he was brought back to Nazareth (Matthew, 2:13-23).

He grew up as other boys, though sinless; and at twelve years of age, according to Jewish custom, was taken up to the feast of the Passover at Jerusalem, and in the temple astonished the learned doctors of the law by his marvelous knowledge of the Holy Scriptures, and by his wonderful questions and answers (Luke, 2:46 and 47).

Then he returned with Mary and Joseph to Nazareth, and was subject unto them, working at the carpenter's bench with his reputed father, until he was thirty years of age, when he went forth to engage in public ministry, which commenced with his baptism by John in the waters of the Jordan, and the descent of the Holy Spirit upon him in the form of a dove, and the voice of the Father from out the heavenly glory bearing witness to him as his Son (Luke, 3:21 and 22).

He was led up of the Spirit into the wilderness to be tempted of the devil (Matthew, 4:1). God tempts no man, yet he often leads him where he is exposed to the temptations of the great adversary, yet making a way to escape (I. Corinthians, 10:13). So Jesus, yielding to the Spirit, and following his leading, came to the wilderness where during forty days he was exposed to the fiery darts of the wicked one. But resisting all these real and terrible temptations by the power of the Spirit, he overcame, and was made strong to resist all the future assaults of the devil, and so to succor all who are tempted.

Filled with the Spirit, he entered upon his tremendous work of healing, helping, saving, blessing men (Matthew, 4).

Twelve plain, unlettered men he called to be his Disciples, his pupils, to be with him and learn the truth from his own lips and life, and so to become in time Apostles, messengers of his to

bear the blessed truth he taught them unto others (Luke, 6:13-16).

He healed all manner of sickness and disease (Matthew, 4:23); and raised the dead (John, 11:43 and 44). All nature was under his control (Mark, 4:37-41).

He preached great truths in simple ways, and spake wonderful words of life within the comprehension of little children, and yet so profound as to tax the mightiest thought and imagination of men through all the generations since. Parables dropped from his lips as veritable pearls of truth to those who have ears to hear, and hearts to accept, but as inexplicable mysteries to those who hearing hear and understand not, whose hearts are sealed against the truth (Matthew, 13-10-17).

His answers, gems of wisdom, refuted completely the quibbling questions put to him by proud priest, and scribe, and Pharisee, the great and learned men of his day (Mark, 12:13-34).

He became popular with the common people, who heard him gladly (Mark, 12:37); and was envied and hated by the chief priests, scribes, and Pharisees and their followers (Matthew, 27:18).

He was transfigured on a mountain top in presence of Peter, and James, and John, the three most highly favored of the little company of the Disciples, the inner circle (Mark, 9:2-8).

At supper in the home of Lazarus, Mary anointed his feet, which drew forth unkind and

unjust criticism, which he quickly silenced, and highly commended the act of the woman (John 12:1-8).

He rode into Jerusalem as King, acclaimed by the people as their long promised Messiah. "And the Disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matthew, 21:6-9).

Coming into the city he purged the temple, driving out all them that bought and sold in its sacred courts, overthrowing the tables of the moneychangers, and the seats of them that sold doves and declaring the true purpose of the temple of God (Matthew, 21:12 and 13).

He was betrayed into the hands of his enemies, who were thirsting for his blood, and was sold for thirty pieces of silver by one of his own Disciples, Judas of Ishkaroth, in Judah (Matthew, 26:15).

The same night in which he was betrayed he instituted the Holy Supper, to be celebrated by his people through all time in remembrance of him (Matthew, 26:17-30); which should be a memorial of a departed Friend: a prophecy of

a returning Friend: and a parable of a present Friend. At the institution of this blessed memorial feast Jesus used the expressions, "This is my body," and "This is my blood," as before he had used the terms, "I am the door" and "I am the vine"; and to be taken, therefore, not literally, but figuratively.

After the Supper he went with his Disciples to the Garden of Gethsemane, where he lifted upon his shoulders the tremendous load of all the sins of all his people through all time, which crushed him to the ground, and pressed from his body great drops of bloody sweat, and caused him anguish of spirit beyond the human thought to conceive; but he rose up under the awful load and carried it manfully to his cross, and nailed it there forever (Luke, 22:39-46).

He was arrested in Gethsemane by "A band of men and officers from the chief priests and Pharisees," with Judas at their head; and was brought before the Sanhedrim, the supreme court of the Jews, and accused of blasphemy, and condemned (Luke, 22:70 and 71).

He was taken to Pilate, the Roman governor, and there three charges were laid against him, namely: seditious agitation, rebellion against the Roman government, and treason. The charge of blasphemy was not preferred for that, being a religious question, his accusers well knew Pilate would take no account of (Luke, 23:2).

He was thoroughly examined by Pilate, who declared that the charges were not sustained,

for he could find no fault in him. But the people, incited by the priests and Pharisees, clamored for his blood. Then Pilate, who would please the people and yet not stain his soul with a crime so heinous, learning that Jesus was a Galilean, sent him to Herod, Tetrach of Galilee, then in Jerusalem; but Herod mocked Jesus and sent him back to Pilate, who could not shirk his responsibility, but was forced to pronounce the prisoner before him either innocent or guilty (Luke, 23:1-12). Fully persuaded of his innocence, yet fearing the wrath of the people should he let him go, he began to temporize, but to no avail. The people would be satisfied with nothing less than the death of their innocent Victim; and Pilate, though warned by his wife, who had "Suffered many things in a dream because of him," at last in weakness yielded to the desire of the multitude, and, releasing the robber and murderer, Barabbas, at the demand of the people, scourged Jesus and delivered him up to be crucified (Luke, 23).

Multitudes to-day join in the cry of the multitude of old against this loving Saviour, saying, Away with him. Away with him.

"Then the soldiers of the Governor took Jesus into the common hall, and gathered unto him the whole band of soldiers," and there they insulted him, and mocked him, and spat upon him, and ill-treated him, and on the morrow crucified him between two thieves, giving to him the chief place among criminals (Matthew, 27:26-50)

His body was laid in the new tomb of Joseph of Arimathæa, in which no body had ever before lain (Luke, 23:50-53).

In the darkness and silence of that rock-hewn sepulcher the greatest and most awful of all battles was fought—the battle between the Lord Christ, and Death and the Devil.

On the third day Jesus came forth triumphantly, having won a complete victory over Death, and him that had the power of death, that is, the Devil, and gave Death its mortal wound from which it has been slowly dying ever since. The death of Death, therefore, is sure (I. Corinthians, 15:26).

After his triumphant resurrection the Christ appeared ten or eleven times during forty days to his followers: (1) To Mary Magdalene (Mark, 16:9; John, 20:11-18). (2) To the women returning from the sepulcher (Matthew, 28:9 and 10). (3) To Simon Peter alone (Luke, 24:34). (4) To two disciples on their way to Emmaus (Luke, 24:13-32). (5) To the Apostles, except Thomas (John, 20:19). (6) To the Apostles, Thomas being present (John, 20:26 and 29). (7) To the seven Disciples at the Sea of Galilee (John, 21:1). (8) To the eleven Disciples on a mountain in Galilee (Matthew, 28:16). (9) To above five hundred brethren at once, which may have been at the same time as his appearance to the eleven on the Mount. (I. Corinthians, 15:6). (10) To James only

(I. Corinthians, 15:7). (11) To all the Apostles on Mount Olivet (Luke, 24:51).

In the act of blessing his Disciples he ascended up on high, and a cloud received him out of their sight, and he entered into the heavenly place, and sat down at the right hand of God, from whence he sent down the Holy Spirit in all his fullness and power; and whence he ever liveth to make intercession for his people (Acts, 1:9-11; John, 16:7-14; Acts, 2:1-13; Hebrews, 7:25).

To sum up, then, Jesus the Christ is one with the Father. He is the Son of God, very God, the living Word of God, the Creator of all things, and Lord of all. "In him dwelleth all the fullness of the Godhead bodily," and to him has been given the Spirit, the Holy Spirit of God, without measure. He is the Sun of righteousness, in whose beams ripen all the fruit of the Spirit (Galatians, 5:22 and 23). He is, moreover, the mighty King; the Shield and Defence of his people; the Lawgiver of the Kingdom of Heaven; the great High Priest and Intercessor; the Judge of all.

Not only is Jesus the Christ very God, he is very man as well, the Son of man; the Flower of humanity; taking from us a human nature that he might give unto us of the Divine nature (II. Peter, 1:4). Partaking of our human nature, he was subject for a time to all its limitations, and physical infirmities, and temptations, yet only without sin. Taking upon him the nature common to man he redeemed not a par-

ticular man, but all believers; and becoming flesh, which includes the whole of human nature, body, soul, and spirit, he redeemed, not a part of the believer, but the whole personality.

He is the great Physician who never makes a mistake in the diagnosis and treatment of a case, whether the disease be physical, mental, moral, or spiritual; yet many men prefer quacks. He is the great Fisher of men; yet many men prefer not to be taken from their life of sin. He is the mighty burden-Lifter and sin-Destroyer; yet many men hold on to their burdens and cling to their sins.

He is the Lamb of God, offered as a sacrifice on the cross of Calvary, "Which taketh away the sin of the world"; the Life-saver, the only Saviour from sin, death, and hell. On that cross Jesus died sufficiently for all men; efficiently for the elect. The cross of Christ is as a great magnet of mighty power set up in the world drawing souls out of sin up to God. It is the meeting place of the heavenly Father with the penitent child. So far he comes out to meet him. Moreover, it is the way to the Father—to his home, to his heart. Not from the teacher's desk, not from the pulpit, not from the gilded throne, but from the cross does Christ rule; and most beneficent is his sway; yet great multitudes now, as of old, despise him, reject him, or remain indifferent to his claims.

He is the Vine to whom all believers are united by a living faith, receiving from him

spiritual life, and health, and peace; the perfect Example, whom all may safely follow; the great Lover, in whom all may confide and rejoice; the inestimable Treasure hid in the vast field of Scripture, found of all them who diligently and prayerfully seek him; the Bread of life, of whom if a man eat he shall never hunger; the Water of life, of whom if a man drink he shall never thirst.

He is the Master, too, of the Gospel feast, the provisions for which were purchased at the cost of his own most precious blood; and to this great, soul-satisfying feast he bids all come, "Without money and without price" (Isaiah, 55:1). "Come, for all things are now ready" (Luke, 14:17), is his gracious invitation to every one. And he that daily feeds at the Master's table may, without sin, fare sumptuously every day.

Jesus Christ is the Good Shepherd, and the Door of the sheepfold, and the faithful Friend; yet many turn aside from him and try to enter the fold of God by some other way. He is the entrance Way into the Kingdom of heaven; yet many prefer to linger outside; the Truth, yet many prefer fables; the Life, which many will not have. He is the Way to salvation, to righteousness, to heaven, to God, to the Father's heart; yet many are seeking some other way, and walk in paths of their own choosing.

He is the topmost Stone of the temple; yet many refuse to glorify him. He is the strong,

sure Foundation upon whom many fail to build. He is as the Oil in the lamp of religion, and he is the Light; yet many turn away from him and choose rather to stumble on in darkness. He is the Pearl of great price, which many appreciate not; the infallible Teacher of truth, to whom multitudes of men will not listen, preferring rather to follow "Cunningly devised fables"; the Prophet, Priest, Worker of miracles, upon whom many turn their backs.

He is the Resurrection and the Life. He that liveth and believeth in him shall never die (John, 11:25 and 26); shall only fall asleep to awake after a while in a more glorious place and state; on all such the second death hath no power.

The birth, life, death, resurrection, and ascension of Christ are the foundation stones of the Gospels; the pillars of Christianity; the glory of the Church of Christ.

There is one, and only one, Saviour—Christ; one way—believe; one time—now; one purpose—righteousness; one grand test—obedience; one end—heaven.

Such in brief outline is the Christ of the Gospels, of which he is all, and in all, and through all; so that if he be taken out of the Gospels nothing worth is left, and they are then no longer Gospels—good news unto men.

V.

CHRIST IN THE EPISTLES.

The letters of the Apostles to the Church are full of the Christ. "Christ, and him crucified" was the theme of their meditation, the foundation of their creed, the burden of their warnings and invitations, the center and circumference of their teachings.

These sacred writers but amplified and emphasized the truths as taught by Jesus, their Master. No doctrine was inculcated, no truth expounded, no duty enjoined, no evil warned against, no hope set forth that, in germ at least, was not found in the teachings of Jesus, their Lord.

As Christ reaches out into every detail of life —individual, social, national—a vast range of subjects is opened up for consideration. And, hence, we find the Apostles treating of very practical matters relating to the daily life; even its most trivial details not being beneath their notice. And we are reminded how God everywhere gives attention to details; and how Jesus, the Son of God, had regard for the little things.

The duties which men owe to God, to each other, and to society are defined and emphasized in these Apostolic letters; as also those duties pertaining to citizenship. And in these writings, too, abound warnings against departing from

Christ and the path of righteousness, together with invitations and exhortations to come to Jesus, the only Saviour, and to walk in the way of holiness; and also instructions with regard to the conduct of the individual life that it may be made more like Christ's; and of the regulation of social and national life that they may be more conformed to the will of Christ.

It is not only with practical affairs, however, that the Apostles deal. They dig deep down into the mysteries of the truth, and bring forth to view things new and old. Profound doctrines are elucidated; hidden truths brought to light; some of the mysteries of our holy religion cleared up; and solutions of the great problems of life given. It is hardly too much to say, therefore, that he who makes a careful study of these Apostolic Epistles with their corollaries will gain a liberal education. Moreover, these sacred letters are a perfect guide amid all the varied experiences of life; and certainly point out the way unto the Land of promise and peace.

Paul is preëminently the Apostle of faith; John, of love; Peter, of hope; James, of practical Christianity; while Jude treats of Christ as the Saviour and the Destroyer.

Paul especially sets forth Jesus Christ as the object of faith; John, as the object of love; Peter, as the Example and Redeemer; Jude, as the Avenger; while James treats of the religion of Christ.

In Paul's Epistles Christ appears as suited to

the intellect; in John's, to the heart; in Peter's, to the character; in James', to the life; while in Jude's Epistle he appears as the Preserver of his people, and the Destroyer of his enemies.

1. The Epistles of Paul.

In Romans, 3:10 and 23, Paul sets forth our condition. We are under the curse of God (Galatians, 3:10). But we may be justified and obtain peace with God through Jesus Christ (Romans, 5:1). We are justified by faith in Jesus Christ—acquitted, pardoned, received into the favor of God, with a holy nature planted within us (Galatians, 2:16; Hebrews, 11:6).

There is such a thing as a false peace. (1) The peace of ignorance. The peace of the man in the sinking ship unaware of his danger; of the man who is being robbed, but who knows it not. (2) The peace of the Pharisee—the soul so encased in sin, the conscience so seared, the heart so hardened as to be unmoved. (3) The peace of the dead man—not worthy to be called peace. True peace is the gift of God, and comes only through Jesus Christ (Ephesians, 2:14).

Paul presents Jesus Christ as the object of faith (Romans, 10:9). Christ must be believed on in the heart. Saving faith is heart belief. If intellectual belief were sufficient to save there would be no demons in hell to-day (James 2:19).

Paul reveals Christ as the only foundation of true character (I. Corinthians, 3:11). Christ is the sure foundation of true peace, and hope, and

joy, and salvation. The foundation is always laid, ready at all times for men to build upon. On this foundation we may build a house—"wood, hay, stubble"; or a temple—"gold, silver, precious stones." Upon Christ as the sure foundation, therefore, a beautiful, magnificent, admirable character may be built to the glory of God (I. Corinthians, 3:11-15).

Paul answers for us the question, What is faith? (Acts, 16:30 and 31). "Believe on the Lord Jesus Christ, and thou shalt be saved." Christ is to be received by the soul as its Lord, or Master; as its Jesus, or Saviour; as its Christ, or High Priest and Intercessor. Paul knew of no other way of salvation for sinful man; neither did Peter (Acts, 4:12).

2. The Epistles of John.

John reveals the very nature and heart of God (I. John, 4:8); and in the following verse shows how this great love of God was manifested toward us. This fourth chapter of his first Epistle is a chapter of love.

Our love is not to be compared with the love of the heavenly Father. His love for us preceded our love for him; and "We love him because he first loved us" (I. John, 4:19).

Perfect love casts out fear (I. John, 4:18). "This is the love of God, that we keep his commandments; and his commandments are not grievous" (I. John, 5:3). Our love to God, therefore, is to be shown by obeying his commandments (II. John, 6). "And this is his

commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (I. John, 3:23). He that loves not his brother, whom he hath seen, how can he love God, whom he hath not seen? (I. John, 4:20). "And this commandment have we from him, That he who loveth God love his brother also" (I. John, 4:21).

"The blood of Jesus Christ his Son cleanseth us from all sin" (I. John, 1:7).

3. The Epistle of Jude.

But one of Jude's letters is preserved for us in the Sacred Book; and it is short. Yet the Scriptures would be incomplete without it.

In verses 1, 5, 20, 21, 24, and 25 Jude sets forth Christ as the Preserver of his people; in verses 14, 15, and 16, as the Destroyer of the wicked; and closes with a solemn charge and earnest exhortation to the saints to be constant in the profession of faith.

4. The Epistles of Peter.

In I. Peter, 1:15, and in I. Peter, 2:21-23, Christ is held up before us as the great Example. Be holy as he is holy. Follow in his blessed footsteps. Be clothed with humility. Be sober. Be vigilant. Watch unto prayer. Eschew evil. Do good. Seek peace. Have fervent charity. Use hospitality. "Honor all men. Love the brotherhood. Fear God. Honor the king." "Sanctify the Lord God in your hearts." Have a good conscience. "And beside this, giving all diligence, add to your faith virtue; and

to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Such are some of the earnest and loving exhortations of this inspired Apostle.

In I. Peter, 1:18 and 19. Christ is revealed as the Redeemer. In the risen Christ is the hope of the world (I. Peter, 1.3-5).

5. The Epistle of James.

James, in the first chapter and twenty-seventh verse of his Epistle, gives a description, rather than a definition, of religion. Inward purity, outward beneficence—these are characteristics of pure religion. "Before God," that is, in the judgment of God. "To visit," that implies, of course, ministering to their needs as well (Psalm, 41:1). The Christian is not to content himself with helping the poor by proxy. Visit them, says the Apostle. Render personal service. It will be better thus for them, and for you. If we are like Jesus Christ, who was God manifest in the flesh, we will be beneficent, charitable, helpful, going about doing good. Many seem to stop just here, however, regarding this as all of religion. Not so. The keeping unspotted from the world is just as essential. Paul, too, exhorts to this same duty (I. Timothy, 5:22). A good life is a good sermon. Only those who keep their garments undefiled, who, by the grace

of God, keep themselves pure, shall walk with Christ in white, and be accounted worthy (Revelation, 3:4).

Faith is not all; nor are good works sufficient (James, 2:17). Faith is as one oar, good works as the other. Pull on either one alone and no progress is made. Pull steadily on both and the desired haven is reached at last (Galatians, 5:6).

We are commanded to do good to all men (James, 4:17). If, therefore, I have an opportunity to do good, and do it not, I am as guilty before God as though I had done some positive injury to my neighbor. A good that my brother does not receive at my hands is an injury he receives at my hands. Our Lord's parables of the Talents, the Pounds, the Rich Man and Lazarus, and the picture of the last Judgment, all set forth this truth that omission of duty is commission of sin.

James, 5:19 and 20. To err, that is, to wander from the truth, is to wander from Christ, for Christ is the truth (John, 14:6). The honest outward life is the product of character, and character of creed or belief. A man is what he believes (Proverbs, 23:7). Belief molds the character, and shapes the life. It makes the greatest difference, therefore, what a man believes.

The remedy for soul-disease is truth, incarnate Truth. Men are to be saved by bringing them to the knowledge of the truth and under its

power, by pointing them to Jesus Christ, who is himself the truth, Truth incarnate.

Not, "He which converteth the sinner from the error of his way," shall have his own sins covered thereby; but rather, the multitude of sins that the one converted has, or otherwise might have, committed are forever hidden, pardoned, blotted out (I. John, 3:23).

Thus does James treat of the religion of Christ in a most practical way.

There are those who say that the religion of Christ is not practical, that it deals with the life to come rather than with this present life. But have such read the New Testament? Have such given attention to the Epistle of James, the Proverbs of the New Scriptures? Surely not, unless through prejudice they "Have the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians, 4:18).

VI.

CHRIST IN THE REVELATION.

The Apocalypse, or "The Revelation of St. John the Divine," is full of Christ, who is the center of the eternity to come as of the eternity that is past. It is a vision of the exalted Christ and of his home in glory; and abounds in stupendous imagery, grand and magnificent, some

of it far beyond the imagination of man to grasp, or of his intellect to comprehend.

A Book of mysteries it is called; yet how many mysteries it solves. It shines with a light so clear, and pure, and bright as to fairly dazzle the eyes, and bewilder the mind, and baffle the understanding, and stagger the intellect, and overwhelm the imagination of finite, sinful creatures.

With all its mysteries, and profound depths, and awful heights, and dazzling glories, the diligent and prayerful student gains much light as to the future, together with revealed truths helpful in practical daily living. At the very opening of the Book—(Revelation, 1:3)—we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Read, hear, keep. Are not these plain, practical words suggesting very plain and practical duties?

The more spiritually minded the Christian becomes the more does the wonderful Book open up to his comprehension. The devout soul finds in it a treasury of comfort, inspiration, and hope.

John certainly would never have seen and heard the wonderful things recorded in this wonderful Book had he not been in the Spirit (Revelation, 1:10). Only those are able to discern spiritual things, who, like John, are in the Spirit.

Hearing behind him "A great voice, as of a trumpet," John turned and saw the living Christ, the Alpha and Omega, whose appearance he

would describe. The description he gives—(Revelation, 1:13-16)—taken literally is grotesque; but figuratively it is beautiful and sublime.

By the seven golden candlesticks in the midst of which was the Christ—(Revelation, 1:12, 13 and 20)—were represented the seven Churches of Asia; and the seven stars, the angels, or pastors, of those Churches. Christ's eye is upon the Churches; his presence is with them; he walks among them; and his loving kindness ever surrounds them. He regards with especial solicitude and care the pastors of the Churches; and gives to them of his strength, and of his authority, too, for they are as stars in his right hand.

These seven Churches of Asia were typical, or representative, Churches. Seven is the Bible number of completeness. By these seven Churches, therefore, are represented the whole Church of God throughout the world, through all the ages. The sins of these Churches of Asia—(Revelation, 2 and 3)—have appeared over and over again in the Church during the centuries since. Against all these sins solemn warnings are uttered, and direction and encouragement are given to right doing.

The jasper stone, to which reference is made in Revelation 4:2 and 3, was of a clear, bright, sparkling whiteness, fit emblem of holiness; and the sardius, a fiery red, fit emblem of justice. The Holy and Just One sits upon the rainbow-

encircled throne of the universal Judge and King.

In the right hand of him who sits upon this throne of glory, John saw "A Book written within and on the backside sealed with seven seals" (Revelation, 5:1-6). The Book was written all over. There was no more space for writing. Nothing more could be added. It was the Book of the future. Sealed with seven seals showed that the history of the future herein contained was entire and complete. And the fully written, sealed Book in the right hand of the exalted Christ is a fit emblem of the future, which the Divine hand only can unroll, and the Divine mind only can comprehend.

John was told of a lion; and, behold, a Lamb —a Lamb slaughtered, a Lamb for sacrifice, a Lamb that had been sacrificed (Revelation, 5:5-14). The lion is majestic, powerful. So is Christ. The little lamb (for the Greek diminutive is here used), is pure, meek, gentle, lovely. Even so is the Christ. In Jesus Christ are combined all the good qualities represented by the lion, with those represented by the lamb.

Christ, the Lamb slain, was alone able and worthy to open and read the Book of the future. Nothing is too hard for him. Nothing is unknown to him (Isaiah, 46:9 and 10).

The question the Disciples asked the Master, as recorded in Luke, 13:23, is answered in Revelation, 7:9. This innumerable throng are in the immediate presence of the Lamb of God, where

they are perfectly safe and happy, and so shall be forevermore.

Is it possible, indeed, for this great countless multitude of the redeemed to be perfectly happy in their heavenly home while souls are writhing in the torments of hell; and of which it would seem from the teaching of Christ himself (Luke, 16:19-31), they are cognizant? How is this to be explained? Well, is it possible to be happy in this life when it is known that some, by their own fault, are in prison, or in the poor-house, or on beds of pain? We may, indeed, pity such poor, miserable ones, as in the parable of Dives and Lazarus, Abraham seemed to pity the rich man in the torments of hell, but will our own happiness in the home circle be thereby destroyed, or lessened? Rather by the contrast will not our satisfaction and rejoicing in our own home be enhanced? If so here, why not in yet greater fullness there? For there the sense of God's justice will be so exactly appreciated that, while the redeemed in heaven may pity lost souls in hell, some of whom they may have dearly loved and cherished on earth, members of their own family circles it may be, yet they shall rejoice in the justice of God, in the mercy of God by which their own safety and peace have been secured, and in the complete triumph of Christ over his enemies; so that this shall far more than overbalance, if, indeed, it may not destroy, the love they had for them on earth. Unclothed, in the festering corruption of their sins, do not

the denizens of hell prove a disgust and a loathing to the inhabitants of the celestial city? In that home above the skies those whom Christ loves, the saints love; those whom Christ hates, they hate; for the saints in glory shall be like Christ in feeling even as in appearance.

Those who are in the blessed throng above, one of the Elders informs John, have come up hither out of great tribulation (Revelation, 7:14).

Tribulation alone, of course, will not make a man good; can not possibly save him. But when the soul has been washed in the blood of the Lamb then tribulation works out for it, by the grace of God, new degrees of purity, broader character, a fuller experience (II. Corinthians, 4:17).

John knew of no other way of salvation for sinful men than through the crucified Christ, the slain Lamb of God. It is only when the soul is washed in the blood of this Lamb that it can be saved, and purified. Man's blood dyes red, but Christ's blood makes white and clean.

In Revelation, 7:16 and 17, we find the perfect fulfilment of the Beatitudes pronounced by Christ (Matthew, 5:4, 6 and 8).

John was permitted to hear the song of the redeemed from among men in heaven (Revelation, 15:3). It is, "The song of Moses, the servant of God, and the song of the Lamb" (Exodus, 15:1-19). The Old Testament Church and the New Testament Church are one in Christ,

and sing the same hymns of praise unto God. The temporal deliverance at the Red Sea was the symbol of the greater deliverance from the worse enemy, and the more galling bondage. The two songs blend. Praise for temporal deliverance is mingled with the higher praise for spiritual deliverance and freedom.

John in vision beheld the Christ victorious over all his enemies (Revelation, 17:14; Revelation, 19:11-21). And in his glorious triumph all his people will share.

With prophetic eye John was permitted to witness the marriage of the Lamb, and to look in upon the marriage feast (Revelation, 19:7-9).

The Bride, the Church, had long been awaiting the coming of the Bridegroom, Christ, and cried out again and again, "How long! Oh! how long. Come, Lord Jesus, come quickly." He will come in due time and take unto himself his Bride (Hebrews, 10:37). Blessed, indeed, yea, thrice blessed are they who are called unto the marriage supper of the Lamb.

The Apostle hears pronounced blessed words of promise, and fearful words of doom (Revelation, 21:6-8); and in the last verse of that chapter he tells us who are the citizens of the heavenly Kingdom. The Lamb's Book of life is the roll book of the redeemed. Every name therein is written with the blood of the Lamb, which is indelible; and, hence, these names can never fade, nor be effaced, nor blotted out.

Jesus in speaking to John declares himself

to be the root of David. Root, that is, root-shoot, a growth from the root, equivalent to offspring. And Jesus Christ according to the flesh was the root-shoot, or offspring, of David.

Obedience is the test of character, of faith, of fitness for eternal life in the heavenly place (Revelation, 22:14). Obedience to the commands of God, and preëminently to that great commandment that we believe on his Son whom he hath sent (I. John, 3:23), entitles us to partake of the fruits of eternal life (Revelation, 22:2).

The beloved Apostle will not close the Book without extending a blessed invitation to all the sons of men (Revelation, 22:17). It is an invitation full, free, perpetual unto the last generation. "Whosoever will let him take the water of life freely." All who will may come. All who hear the gracious invitation are callel upon to pass it on to others.

"Blessed is he that readeth, and they that hear the words of this prophecy." No, the Apostle does not stop there. Read on. "And keep those things which are written therein; for the time is at hand" (Revelation, 1:3). It is not the mere reading and hearing of the truth, then, that shall bless the soul, but the obeying of the truth.

"Be thou faithful unto death, and I will give thee a crown of life," is the gracious promise of the glorified Christ (Revelation, 2:10).

VII.

CHRIST IN THE CHURCH.

No longer present in the body, the Christ is ever with his Church by his Spirit. And thus is his presence more real and more intimate than when he was with it in the flesh.

The Church is the body of Christ, the soul of which is his Spirit who pervades, and animates it, and makes it a mighty living organism (Ephesians, 1:22 and 23).

Like the human body of Jesus, this spiritual body of his was born, has grown, and is growing, has just reached young manhood, and will continue to grow until it comes to full maturity, and, then, like the natural body of Jesus, it shall remain strong and vigorous, knowing not decay, and shall be transformed into the glorified Church above.

This body of Christ, the Church, animated by his Spirit, is the mightiest power in the world to-day, turning the eyes, and fixing the attention, and challenging the admiration of men, and gathering unto itself ever increasing multitudes of adherents.

The history of Christ in the world since his glorious ascension is made known in the history of the Church, the true Church of Christ—for there have been times when that which claimed to be the Church of Christ was not animated by

his Spirit, so that while it had a name to live it was dead; times when the true Church was small, poor, despised, persecuted. Therefore, to find Christ in the Church we must turn away from what merely claims to be the Church to that which proves itself to be the Church by its spirit and works.

How, then, does Christ manifest himself through the Church, his body, to the world? In several ways:—

1.—As the Friend of man.

The benevolent and charitable gifts and institutions found wherever the Church exists, and that is in all parts of the world to-day, bear testimony to the presence of him "Who went about doing good," who came "Not to be ministered unto, but to minister," who sought to help man in his need, and give him a start or a push on in life. The great variety and magnitude of Christian institutions for the poor, the unfortunate, the helpless attest the effort of the loving Christ to reach out through his Church to every one who is in need of encouragement and help. The homes for the orphan, the aged, the fallen, for those of limited means, the poor, the friendless, for foundlings, homeless boys and girls, for aged ministers and others deprived of support; institutions of learning, for free distribution of the Word of God, tracts, and other religious reading matter: fresh air work, Summer homes, outings, excursions for poor, neglected, sickly ones. All these, and many such like besides,

bear ample testimony to the presence and work of the Christ among men.

2.—As the great Physician.

The hospitals, the numberless institutions for the needy—the blind, the crippled, the insane, the feeble minded, and others permanently afflicted, for the cure of the alcohol, opium, and other evil habits; the free dispensaries, and nurses for the poor; and all other institutions and means for the care of the sick, the diseased, the afflicted, bear testimony to him who is the great and ever present Physician, who cares for the bodies, as well as the souls, of men, and who would tenderly minister to the ailments and imperfections to which flesh is heir.

3.—As the Saviour.

The vast multitude, whom no man can number, in heaven and on earth to-day, who have been freed from the power of sin and whose lives have been redeemed from corruption bear testimony to the presence and power of the Christ to save. Men debauched in sin, corrupt in life, have been changed and made new men in Christ Jesus, so that sinful pleasures and practises that once charmed them now no longer please; and the service of Christ once despised, has now become their chief joy and delight. Verily, they have been born again, and in truth have become new creatures (John, 3:1-8; II. Corinthians, 5:17). Not only does Christ save the souls of men, but their bodies as well—"Who forgiveth all thine iniquities; who healeth all thy

diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psalm, 103:3-5).

4.—As the Helper.

The Christ not only saves men, redeems them from the curse, the power, the awful consequences of sin, but he helps them to bring forth in life and character the fruit of the Spirit (Galatians, 5:22 and 23), to grow in grace and in the knowledge and likeness of Christ (II. Peter, 3:18; II. Corinthians, 3:18). He helps them to bear their burdens, and carry their sorrows, and delivers them out of their distresses, and makes all things work together for their good (Matthew, 8:17; Isaiah, 53:4; Psalm, 107:6; Romans, 8:28). He gives them light in perplexity, points out and illumines the path of duty, reveals his will, and gives of his grace to conform to his will (Ephesians, 5:14; Isaiah, 30:21; Proverbs, 15:19; Ephesians, 1:9; Philippians, 4:13 and 19).

In his house, through the holy ordinance of spiritual worship, and the sacraments, he comes especially near to comfort, and cheer, and bless his people.

5.—As the Missionary.

During his earthly ministry Jesus went about from place to place, from Judea, to Samaria, to Galilee, to Peraea, and to the coast of Tyre and Sidon preaching the Gospel of the Kingdom, and

ministering to the necessities of men's bodies, and minds, and souls, and spirits, having regard thus to the whole man. All missionaries since have but followed his example, although in ever enlarging circles; and all mission work since has been but as the unfolding of the seed which he planted in the little land of Judea and the surrounding region centuries ago. In modern missions, not only is the Gospel of the Kingdom preached that souls may be saved, but hospitals are instituted that physical ailments may be removed and alleviated, and schools are opened and presses are run for the healing of the mind, and admitting light into darkened intellects. Christ taught, and healed, and preached. And his command to his Apostles, and to the seventy, and through them to his Church is, "Go ye therefore, and teach all nations." Pray, teach, heal, preach (Matthew, 28:18-20; Luke, 10:1-16).

Only in proportion as the Church faithfully follows the example and obeys the word of her Lord is she fulfilling her mission in the world.

From the beginning wicked men, doing the devil's work, have sought to destroy the Church, but the Lord makes the wrath of man to praise him, and the remainder of wrath he restrains. The members of the Church of Christ, despised, persecuted, hunted, driven to dens, and caves and catacombs—how terrible their privation and suffering! How numerous the confessors anl martyrs! Yet the Church could not be destroyed for Christ was with it, and in it.

Failing here, the devil tried another plan. Persecution ceased. The Church came forth from its hiding place. It was enrobed, enriched, elevated even above all the kingdoms of this world, itself a great temporal kingdom, the riches, and honors, and power, and glory of the world pouring into it. In consequence it became corrupt; and from the fourth to the sixteenth century so remained (John, 18:36).

The Roman Church, in its arrogancy claiming to be the only true Church of Christ, the Holy Catholic and Apostolic Church, exalted to the chief place among the kingdoms of the world, in all its splendor, luxury and magnificence, became degenerate, corrupt, hardly distinguishable, indeed, in its faith and practise from the heathen systems of religion round about. All who would not bow to her authority, and obey her decrees were sought out and fiercely and pitilessly persecuted. But the Christ, wounded in the house of his friends, driven out, as from Nazareth in the days of his flesh, took up his abode with the Church of the remnant, his true worshippers, and was ever present with them—the Waldenses, in Switzerland; the Hussites, in Bohemia; the Huguenots, in France; the Wycliffites, in England; the Culdees, in Scotland.

During the early part of the sixteenth century in the Roman Church, which swayed its ghostly scepter over millions of souls, superstition largely superseded faith; pomp and ceremonial, true, spiritual worship; pride, and ar-

rogancy, and luxury, the simplicity and humility of early Christianity. Rome was drunk with the blood of the saints. Then it was that Jesus the Christ raised up mighty champions to check this monstrous wickedness, and to restore unto all men the truth, which had been for centuries withheld from them. Luther, and Melancthon, and Zwingle, and Calvin, and Knox—men bold and fearless; men mighty in the Scriptures, and great in the power of the Spirit—bravely championed the cause of Christ against the prevailing formalism, superstition, error and idolatry. The pure Gospel was preached and received, and the true Church came forth "Terrible as an army with banners" to the conquest of the world for Christ. Great victories it has won; great victories it is winning; and greater victories are yet to come.

Foiled in his attempt to destroy the true Church of Christ by persecution, and by formalism and superstition, the devil tried yet another plan for its overthrow, namely, the allurements of the world. And on this plan he is still hard at work. Coldness and indifference with regard to spiritual things settled down upon the visible Church; and a spirit of worldliness pervaded it. Its members, the large body of them, gave little thought to pure, practical religion, their minds and hearts being engrossed in learned theological disputations, or in worldly pleasures and pursuits. Yet there was always the faithful remnant, the Church within the Church, that re-

mained true to their Lord and his Holy Gospel. And Christ, who was with them, sent forth in due time Whitfield and the Wesleys, Edwards, and later Finney and Moody, who, by the power of the Holy Spirit, roused Christians from their lethargy, and turned worldlings unto God. What wonderful revivals of true religion were those! The presence of Christ, by his Spirit, was plainly manifest, recalling the Pentecostal season.

While working still with his plan of defeating the Church by the allurements of the world, the devil has added yet another, that of pushing the world into the Church, turning the church edifices, solemnly dedicated to the worship of God, into places of entertainment, theatrical exhibitions, vain shows, restaurants, thus lessening the reverence of men for these sacred places, and so leading on to indifference and neglect. And neglect of sanctuary too often means neglect of soul.

"Men will have amusement. Let the Church furnish it," is the demand. But the Church of our Lord Jesus Christ was not established for any such purpose. It can not compete with the world in worldly attractions; and any attempt on the part of the Church to do so will meet with deserved and ignominious failure. Churches that yield to this clamor, which grows the stronger the more it is yielded to, are educating their young people to the love of excitement, frivolity and vanity, which it is a crime for any church to do.

There is still a remnant within the visible Church who have not bowed the knee to the Baal of fashion, fun and frolic set up by impious hands in the very temple of God—of God, who is a Spirit, and who must be worshipped in spirit and in truth.

When Jesus went into the temple at Jerusalem we are told that "He found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." And again, at the close of his public ministry, when Jesus went into the temple the first thing he did we are told was to drive out from its sacred courts "All them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, my house shall be called the house of prayer; but ye have made it a den of thieves." And the house of God becomes a den of thieves when the congregation dishonors it, and robs God of the reverence and honor which are his due.

What is done in a church on week-days has its effect upon the atmosphere of reverence and sanctity we find there on the Sabbath days. If the old-fashioned church was less disturbed by

whispering, and disorder, and irreverence than are many of our churches of to-day may it not be due to the fact that our modern churches are used as much for commercial and mere social purposes as they are for the worship of God?

The house set apart for sacred uses, to the worship and service of God, surely nothing else should have place in it (Jeremiah, 7:11).

Were Jesus in bodily presence with us to-day would he not come to all churches being desecrated and drive out the lecturers, and the actors, and the caterers, the buyers and the sellers, who profane the Father's house, saying unto them, "My house shall be called the house of prayer. Make it not an house of merchandise and entertainment."

The law found in Leviticus, 19:30, has never been abrogated. It is just as binding, therefore, upon the Church to-day as it was upon the Church of thirty-four hundred years ago.

There are signs of hope. The Church is awakening to see the evil of irreverence and profanation with regard to the sacred sanctuary, and is beginning to undertake the task, following the example of her Divine Lord, in driving out the profaners of his house, and purifying the courts of the holy place.

The devil will be defeated in this, as in all other of his plans to destroy the Church, and the Church shall yet triumph finally and gloriously, for the Christ is with, and in, it forever,

and the gates of hell can not, therefore, prevail against it. It shall stand forevermore.

As the Church is composed of individual Christians, the type of Christians will, therefore, denote the type of the Church. The more Christians are transformed into the likeness of their Lord and Master Jesus Christ, the purer, and greater, and stronger and more glorious will the Church become.

VIII.

CHRIST IN HISTORY.

All history is the unfolding of God's purpose in this world, which is that man may be saved from sin, its tremendous power and awful consequences. Therefore, the Saviour of men occupies the most conspicuous place, and is the great central figure in history.

"Christ was placed midmost in the world's history; and in that central position he towers like some vast mountain to heaven—the farther slope stretching backward toward creation, the hither slope toward the consummation of all things. The ages before him look to him with prophetic eye; the ages since behold him by historic faith; by both he is seen in common as the brightness of the Father's glory, and the unspeakable gift of God to the race."

Renan, the keen-witted infidel, says, "What-

ever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest heart; all ages will proclaim that among the sons of men there is none born greater than Jesus."

Jesus Christ, the Saviour, is a presence and a power in the world that must be reckoned with. To leave him out of history is to present but a skeleton, for he is the life and the spirit of it. He is its light. He is the key that unlocks its mysteries. The history of the world, therefore, is but the rehearsal of the influence and workings of the Christ.

Of the personal appearance of Christ, Publius Lentulus, who lived when Jesus was yet on earth, is recorded to have said, "There has appeared in our day a man of great virtue, named Jesus Christ, who is yet living amongst us, and with the Gentiles is accepted as a prophet of truth, but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases; a man of stature somewhat tall and comely, with a very reverend countenance; such as the beholder may both love and fear; his hair is of the color of a filbert, full ripe, and plain down to his ears, but from his ears downward somewhat curled, and more orient of color, waving about his shoulders. In the midst of his head goeth a seam or partition of hair, after the manner of the Nazarites; his forehead very

smooth and plain; his face, nose and mouth so framed as nothing can be reprehended; his beard somewhat thick, agreeable to the hair of his head for color, not of any great length, but forked in the middle; of an innocent and mature look; his eyes grey, clear and quick. In reproving he is terrible; in admonishing, courteous, and fair spoken, pleasant in speech amidst gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, well shaped and straight; his hands and arms most beauteous to behold; in speaking very temperate, modest and wise; a man of singular virtue, surpassing the children of men." A vivid portrait of the Christ, if indeed it be a correct one.

The preparation for the coming of the promised Messiah was long and intense; and thus was the world gradually prepared for his advent. Kingdoms rose and fell until at last Rome became mistress of the world, gathering unto itself largely of its kingdoms, power, wealth, civilization. So that under its rule the time was propitious for the appearance of the Christ. And he came, not with blare of trumpets, not as the great general, or king, at the head of a mighty army, but rather as the Babe of Bethlehem; and for thirty and three years thereafter lived a life of poverty and toil.

The Pharaohs, the Cæsars, the Napoleons, the Steuarts, Cromwell, Frederick, Washington, Lincoln—these and many more beside have appeared

challenging the admiration, or condemnation, of the world; but the greatest of them all pales before Jesus of Nazareth. Indeed the good qualities of all combined in one would not so fix the eyes and the heart of men as does the poor, humble Carpenter of Nazareth, and Preacher of Galilee, Jesus the Christ.

The work of these great men of earth, so far as it was unselfish, was for the outward and material prosperity of the nation and the individual. But the work of Christ, wholly unselfish, was primarily for the inward, spiritual prosperity of the individual; and secondarily, and as a consequence of the first, improvement in material and social conditions.

History is writ largely in blood. Its characters are bloody. Its record is mainly of bloody battles, ghastly battlefields, horrible sieges, awful carnage, suffering, woe. From its every page is heard the cries of the famine-stricken, the groans of the wounded, the moans of the dying.

The gathering of armies, the tramp of troops, the whiz of arrows, the glancing of spears, the rumble of artillery, the roar of guns, the clash of arms, the cries of agony, the heaps of dead. Carnage! Carnage! Oh! how large a place it fills on the pages of history.

Yet history cannot ignore, if it would, the Prince of Peace, who frequently appears in one form or another upon the scene and must be recognized and heard. Before his commanding presence the kings and rulers of the earth

tremble, and fear, and slink away to take counsel together against the Lord's anointed, how they may defeat his beneficent purposes, bring to naught his righteous plans, and ignore his demand for universal peace.

The Jews of old would not only crucify the Christ, but his name as well. Yet they are a by-word and a hissing, while he lives and his name is exalted in the earth evermore.

In the struggle with Pharaoh he comes off victorious. And Saul, Ahab, Nebuchadnezzar, Herod, Pilate, and many another beside who has defied him, has been cast down and made to lick the dust. On the other hand, kings and rulers who have honored him have been themselves honored and blessed. "My reward is with me," Jesus declares, "to give every man according as his work shall be."

The first Christian Emperor was Constantine of Rome. Julius, Emperor of Rome, was conquered by the sign of the cross.

In the Holy Book of Esther the words God and Messiah nowhere appear, yet therein is plainly revealed the workings of Divine Providence, of the Lord over all blessed forever. So it is true upon many pages of history the name of Jesus does not appear, yet upon every page those who have eyes to see behold the Christ present, moving and working among men.

All history from the very beginning records the triumphant march of Christ down the centuries through the world. And clear and dis-

tinct amid all the blood and gore that drips from its pages stands the pure and spotless Prince of Peace, challenging the admiration and homage of mankind. But this same Prince of Peace said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." And his words are truth, for he knew what was in man, his imperfections, his evil desires, passions, ambitions, and lust of power. So that with his prophetic eye, looking down the ages, he saw the divisions and conflicts his religion would cause, the sword unsheathed even in his name, and dripping with the blood of the slain, and such, owing to the evil nature in man, must be before universal and perpetual peace shall be brought in.

First the sword, then peace, peace purchased by war, seems to have been the order almost uniformly from the beginning. All the great blessings we enjoy to-day as a nation, as a Church, as individuals were purchased for us at the price of human lives. Our civil and religious liberty were so bought. Even our salvation was bought for us at the price of blood, even the precious blood of the Son of God. Peace comes through the blood of the cross.

Without the shedding of blood, we are told, there is no remission of sin. Without the sacrifice of human lives there is no great and permanent advance in civilization and liberty. So that blood covers all the pages of history.

Through it all trickles the blood of the covenant which alone preserves its unity and harmony.

The history of the mighty rulers of earth, with scarce an exception, is one of preparation for war, battle, and bloodshed; while Jesus stands out conspicuously as the Prince of Peace. True, great and terrible wars have been fought in his name, and earth has been made drunk with the blood of those slain in so-called religious wars, and persecutions, for the honor of Christ's name. But above all the din and strife his command, so often unheeded, has ever rung out, "Put up again thy sword into his place."

To read the history of the world since the ascension of Christ and the coming of the Spirit at Pentecost is to be impressed with the large and commanding place the Church of Christ has occupied, and still occupies. History has ever since labored to record his marvelous works among the sons of men through his Church, which is his body upon earth. It has woven itself about the Christ, recording the wars and persecutions prosecuted in his name, as well as the arts of peace, inventions, benevolences, charities, and good works that have sprung, miracle like, from his teaching and example. It relates discoveries, too, with which the Christ and his religion had much to do, as in the discovery of America by Columbus, the landing in New England of the Pilgrim fathers, the opening up of the Dark Continent, and many other dark portions of the world.

Christ and Christianity are fashioning history now, as ever. Christianity must be recognized by statesmen in many forms of legislation. The principles laid down by Christ form the foundation of all Christian countries; and all the great nations of the world are Christian nations. In our own land these principles guide, his commands control, his Spirit animates, in some measure at least, the State, and are the basis of its laws.

Time is reckoned before and after the birth of Christ, so that Christ is the great center of time, as well as of all history.

The unprejudiced, and reverent and devout student of history recognizes, according to the blessed assurance of Scripture, that, "The stars in their courses fight against the wicked." All things work together for good to them that love God. All things! And all things work! And all things work together! And all things work together for good! And all things work together for good to them that love God! So that all these strifes of men, and of nations, are in some way, unknown to us, yet well known to God, working out under the direction of the Lord Christ, and by his Spirit, for good to his people.

After conflict, peace! Peace is everywhere throughout the earth becoming the longing desire, and the determined effort of men; and the day of peace and good will is hastening on; and shall everywhere prevail, according to the working of God's Spirit in and among men, so that

after a while the pages of history shall be pure and clean from the pollution of human blood and gore; and the Blood of the covenant will bind together and harmonize all its chapters.

"And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Signs of the fulfilment of this prophecy of Isaiah are very conspicuous, and are ever brightening in these last days.

IX.

CHRIST IN LITERATURE AND SONG.

Jesus Christ, the perfect One, the One altogether lovely, draws out the best that is in man which finds expression in lofty thoughts, high ideals, poetic rhapsodies.

The best current literature of our day, and of the past, too, while in every case it may not directly set forth the person, teaching, work and religion of the Lord Jesus, yet does so indirectly.

A popular form of fiction is the religious novel in which in the setting of the story certain dogmas or doctrines of the Church and of the Christian religion are discussed, or certain characteristics of Christian people are brought out in bold relief. It would seem that if one would approve or discredit any religious method or doctrine he must have recourse to fiction; and

inweave his views in the tale, if he would attract the attention of the public, who are ready rather to read the fascinating story than the dry treatise.

Bunyan's "Pilgrim's Progress," with a circulation less only perhaps than the Bible itself, is a sublime allegory full of Scriptural truth, and has had doubtless a greater influence for good than any other book, save only the volume of Holy Writ. Read and pondered more by former generations than the present, it made our forefathers strong and sturdy Christians.

"Uncle Tom's Cabin," pervaded with the spirit of Christian liberty and freedom, exerted a tremendous influence in its day.

"George Macdonald and Charles Kingsley wrote no novels without distinctly Christian assumptions." And a host of novelists and writers, whose name is legion, have appeared who, directly or indirectly, do honor to the Christ, his teachings, his religion, his people.

Remove Christ and all his name stands for from literature and there remains but a dead, mummied mass of inconsequential and unbeneficial material fit only for the burning.

In poetry as in prose Jesus Christ is conspicuous.

Cynewulf's great poem, "The Christ," breathes with pathos and drama, supplication and devotion, piety and joy. Dr. Stubbs refers to it as, "This noble story of our salvation with its trumpet-tongued passages of joy and piety; its

pathetic wailing lyrics of passionate prayer and supplication; its vivid dramatic pictures; its rushing choric outbursts of praise and victory."

Moore's "Lalla Rookh," while a fairy tale with a mythological setting, is yet instinct with the spirit of the Gospel of Christ, in keeping with the declaration of the sweet singer of Israel many centuries before, "The sacrifices of God are a broken spirit and a contrite heart." Tennyson's "In Memoriam" is a message of faith in the Christ; and Mrs. Browning touches on the gospel of reform which is in the Gospel of Christ. Browning, and many other great poets in all lands and in all the ages since the coming of the Son of God, have sung his praises.

Even Shakespeare, the worldly poet, who occupies the anomalous position among the master poets as being nearly totally without a philosophy and without a religion, can not altogether ignore the Christ and his religion—as in "Richard II.,"

"Many a time hath banished Norfolk fought
For Jesu Christ in glorious Christian field
And there, at Venice gave
His body to that pleasant country's earth
And his pure soul unto his Captain Christ,
Under whose colors he had fought so long."

Shakespeare's female characters, most of them, could be produced under no social system that is not completely saturated with Christianity.

"Dante, Tasso, Milton, Pollok, Bickersteth,

Arnold, and others beside," says Featherstun, "have attempted to give the ideal epic of Jesus. All have failed. It yet remains to be written; and probably never will be."

Christ in the heart sets the voice atune to the praise of God. His indwelling in the soul enables it to rise to the sublimest heights of sacred song; even to catch the notes of the angels as they chant, "Glory to God in the highest." Glory to God in the highest strains. Glory to God in the highest degree. So that Christ is the center of sacred song as well as of art and religion; and from him music has drawn its deepest and noblest inspiration. The sweetest hymns in all the ages are those which celebrate the events of his life and the limitless wealth of mercy, and grace, and peace, and joy, and hope that are treasured up in him.

"The hymns of Jesus," says Dr. Philip Schaff, are the Holy of holies in the temple of sacred poetry. From this sanctuary every doubt is banished; here the passions of sense, pride, and unholy ambition give way to tears of penitence, the joys of faith, the emotions of love, the aspirations of hope, the anticipations of heaven; here the dissensions of rival Churches and theological schools are hushed into silence; here the hymnists of ancient, mediæval, and modern times, from every section of Christendom—profound divines, stately bishops, humble monks, faithful pastors, devout laymen, holy women, unite with one voice in the common adoration of a common

Saviour. He is the theme of all ages, tongues, and creeds, the divine harmony of all human discords, the solution of all the dark problems of life.

"What an argument this for the great mystery of 'God manifest in the flesh,' and for the communion of saints! Where is the human being, however great and good, that could open such a stream of grateful song, ever widening and deepening from generation to generation, in every land!"

Jesus draws out the heart's love, and devotion, and response as no other has, nor can. And the expression of this devotion in song, coming forth from the depth of the heart, glows with the fire of love.

The Holy Scriptures abound in poetry,—Psalms, and hymns, and spiritual songs. Its sacred pages are aglow with praise unto God and unto his Christ.

The Songs of Moses, and of Miriam, and of Isaiah, and of many others are full of his praise.

The Psalms of David have been through all the generations of God's people since a source of comfort, joy, inspiration, courage, hope unspeakable. They have formed the psalmody of the Church of God, and the source from which many of its grandest hymns have come.

Of all Old Testament poems one of the richest and most exquisite is the Song of Solomon, in which Christ appears as the Lover and the Beloved.

There are strains of poetry in the New Testament, too—the *magnificat,* the hymn of the angels, the *nunc dimittis,* Paul's poem on charity, or love, the Revelation, and much beside. The teachings of Jesus were pervaded with poetical expressions of matchless beauty and charm.

The old Latin hymns, written amid strange and varied experiences, amid fiery trials, and grievous sorrows, are aflame with the fervor of devotion.

Hear St. Bernard as he sings:

"Jesu! the very thought of Thee
With sweetness fills my breast."

And again:

"Heart of Christ, my King! I greet Thee:
Gladly goes my heart to meet Thee;
To embrace Thee now it burneth."

And again:

"Jesu, Thou joy of loving hearts
We turn unfilled to Thee again."

And Fortunatus, as he calls upon his tongue to celebrate the Saviour's battle.

Hear Anatolius, Patriarch of Constantinople, as he sings:

"Fierce was the billow wild,
Dark was the night.
Oars labored heavily,
Foam glimmered white:

Mariners trembled
Peril was nigh;
Then said the God of God:
'Peace! It is I.'"

And Stephen, the Sabaite, as in song he calls upon all who are weary, and languid, and sore distressed to come unto Jesus for rest.

And again to Bernard of Cluny as he sings of Jerusalem the golden, where the halls of Zion are jubilant with song, where is the throne of David, where are angels and conquerors, clad in white, where is the Prince of glory, Jesus Christ, and where holy joys and radiancy of glory baffle all human effort to conceive.

Grand and stirring hymns of faith and devotion were born of the Reformation, among which stands out preëminently Luther's battle hymn, *"Ein feste Burg ist unser Gott,"* and Calvin's hymn:

"I greet Thee, who my sure Redeemer art,
True Bridegroom and sole Saviour of my heart."

Milton's hymn of The Nativity scintillates and sparkles with the brightness and beauty of the Star of old.

How rich the centuries since in sacred poetry! Hymn writers a great multitude of them! Some of Moore's sacred poems are familiar, and have found a place in our hymnology. Watts, Top-

lady, Bonar, Palmer, Wesley, Montgomery, Heber, Doddridge, Newton, Steele, Keble, Kelly, Sankey, Brooks, Havergal, Crosby—their name is legion.

Whittier and Longfellow, too, loved to sing of Jesus; and Holland in his "Bitter-Sweet," says:

> "Christ bought the keys of Paradise
> By cruel bleeding."

And again, "Christ was slain that we might be transformed."

The sweet, lofty, stirring, and inspiring strains of the later hymn writers are familiar to every lover of sacred music. And well have these men and women gathered up and expressed the various experiences, emotions, sentiments, and feelings of their own and their fellows, and set them to music to the honor and glory of Jesus the Saviour.

While there are many hymns of praise unto God the Father, and unto God the Spirit in Christian hymnology, yet by far the greater number are hymns of praise unto God the Son.

God's standard of music is far different from man's. The singing of the grand choruses and oratorios of the great masters by choirs with exquisitely trained voices unprompted by the Spirit of God is not acceptable unto the Lord; while the song of the poor man or woman in cracked and quavering voice, yet in whose heart

Christ dwells, is most pleasing unto him. In one case Christ is in the song, in the other not.

There is lip-song, and there is heart-song. It is the heart-song to which the Lord is pleased to listen. He bends eagerly forward to catch every note of praise that rises to him from a Spirit-filled heart, and he blesses the singer with the rich gifts of his grace.

X.

CHRIST IN ART.

Art kneels before the Christ of God, and, opening up its treasures, presents unto him its most precious gifts. Christ and the religion of Christ transfuse art.

All the great artists in music, architecture, sculpture, have been inspired by the thought of the Christ, and of those like unto him. The subjects of the great masterpieces of art are, therefore, of Christ and his followers, and of places and incidents related in some way to him and to them.

In the realm of music the master-composers Beethoven, Bach, Haydn, Mozart, Mendelssohn, put their best thoughts, their thought of Christ, into music. Handel, the great oratorio composer, wrote his first Passion Oratorio when but nineteen years of age. In the Oratorio of the Messiah, in which his genius culminated, the

plan of salvation is set forth in the most impressive and pathetic form. In his criticism of this matchless work Statham says, "The opening recitative, 'Comfort ye, my people,' is unsurpassable in beauty and appropriateness, as representing the first dawn of hope and promise to a people walking in darkness. The subject is carried on from point to point with new beauties; such as the simple and naïve illustration of that exquisite legend of the angels appearing to the shepherds; the solemn chorus, 'Behold the Lamb of God,' which forms the index, as it were, to the story of the Passion in the second part; the intense pathos of the song, 'He was despised and rejected,' and of the succeeding chain of choruses in which the 'Passion' scenes are illustrated; and so on from step to step till the real climax of the work is reached in the 'Hallelujah.' "

Until Christ came the hymn of praise held a very subordinate place in religious worship.

Before the coming of Christ the Temple at Jerusalem, the earthly dwelling place of the Lord of heaven and earth, was lavishly adorned by the Jews; while the Gentiles expended upon their temples and sacred images the wealth of genius. The Greeks excelled all others in artistic conceptions, powers, and realization; and their best work appears in the temples and statues of their gods. All these were the vain shadow whose substance is Christ.

The thought of the Christian architect is that the Christ deserves the very best, nothing can

be too good for him, and so the very best that man can devise and build is erected to the honor and glory of his holy name. In the architecture of the church edifice the cross, the symbol of sacrifice and salvation, holds a conspicuous place in the shape of the building, and in the finishing of tower, spire, and dome.

The vast St. Peter's, the exquisite cathedral of Milan, the magnificent cathedral of Cologne, the great Westminster Abbey, the chaste Grace Episcopal church of New York, the splendid cathedral of New York, the beautiful First Presbyterian church of Baltimore are but a few of the more conspicuous and admirable of the innumerable fine cathedrals, churches, and chapels to be found in all parts of Christendom.

Michael Angelo and Corregio have expended their best endeavor to carve the Christ in marble. Robbia's fine group in marble adorns the convent of La Verna, Italy. Tintoretto, Fra Angelico, La Farge and a host of other sculptors have sought to portray the Saviour of men.

Workers in gold, and silver, and bronze, too, have sought to make visible their conceptions of the Christ. The great bronze doors of the Baptistery of Florence, designed by Ghiberti, depicts the life of our Lord in twenty scenes.

Upon Christian temples and statues have been expended thought and labor, and treasure beyond compare.

The earthly life of the Saviour has furnished an inexhaustible theme for painters; and his

whole life is set forth in the matchless productions of the greatest of the artists, many of which adorn cathedrals and chapels.

In the church of St. Vincent de Paul, Paris, hangs a popular masterpiece, The Adoration of the Magi, by the classic, modern French artist, Bouguereau. Albert Durer has painted the Sojourn in Egypt; and Murillo, the Christ-child with wonderful power and sweetness. A recently painted head of Christ, by Munier, of Paris, is deserving of high praise. The Baptism of Christ is one of the favorite themes of great artists, Purugino having painted it four times; Verocchio, twice; Paolo, twice; Fra Angelico, three times; and Robbia, Cima da Conegliano, Bellini, Du Mond, have also thrown the scene upon canvas. Botticelli, Tintoretto, Tissot, and others have portrayed the Temptation. Wohlgemuth, an early German painter, has presented a work of considerable merit in his Christ Calling the Apostles.

Ghirlandajo was summoned to Rome by Pope Sixtus in the early part of the sixteenth century to assist in the stupendous work of decorating the Sistine Chapel, and to him was apportioned the Calling of Andrew and Peter and the sons of Zebedee, including also the Miraculous Draught of Fishes; and well was his work done. Rubens, too, has painted the Miraculous Draught of Fishes, which is full of life and action. And Gaspard de Craeyer, another Flemish painter, has also depicted the scene.

Rembrandt, Jouvenet, Overbeck, Zimmerman, and others have chosen the Healing of the Sick as their theme.

Hofman's impressive picture, "Behold! I Stand at the Door and Knock," and Holman Hunt's familiar picture, The Light of the World, are great religious paintings.

Very naturally the Transfiguration called forth the noble effort of the old masters, and of painters of more modern times, from the Venetian school down to the present day. Preëminent among them all in the portrayal of this scene is Raphael. This painting of his in the Vatican at Rome is one of the choice masterpieces of art.

The Raising of Lazarus, The Return of the Prodigal, Christ and the Adulteress, Christ Blessing Little Children, and many other scenes and incidents in the earthly life of our Lord have been realistically depicted upon canvas by artists of world-wide celebrity.

Many have painted the Madonna and Holy Child. But the closing scenes in the life of Jesus—his entry into Jerusalem, his home at Bethany, his betrayal, trial, crucifixion, resurrection, and ascension have been graphically pictured upon canvas by many of the most celebrated artists. And among them all, perhaps, none are so realistic, so well known, and so admired as Hofmann's Christ in Gethsemane; Da Vinci's Last Supper; and Reuben's Descent from the Cross. Munkacsy's Christ Before Pilate has

become familiar through the many cheap copies made from it.

Other famous artists who have delighted to paint the Christ are Gomez, Giotto, Ribera, Perugino, Cimabue, Titian, Scheffer.

Every step in the life of Jesus Christ has been preserved in art; so that were the Holy Gospels destroyed, from the paintings of the great masters the earthly life of our Lord could be followed.

Jesus the Christ is the One altogether lovely. His moral and spiritual beauty are perfect. He is, therefore, the faultless model, not only for artists, but for all to copy who would make their lives beautiful and admirable.

XI.

CHRIST IN SCIENCE.

Is Christ in science? Is he to be found among the chemist's crucibles, and in the scientist's study and workshop? Oh! yes, there as everywhere.

If Christ be the Maker of all things, then all things must bear evidence of his handywork. And that all things do bear abundant evidence of his creative hand a careful study of things will satisfy the unprejudiced mind.

This is preëminently a scientific age. Electricity is applied in numerous ways. Steam is adapted in every way it would seem to the mul-

tiform service of man. Astronomy, geology, botany, mathematics, chemistry, medicine—look into these and into every other department of science, and lo! the Christ is revealed with more or less distinctness. In our Natural Philosophy Christ is a necessity. He is the Interpreter of Nature, for he is the Maker and Lord of Nature. Christ over everything; Christ in everything; Christ above everything.

To the Christian all science is Christo-centric. Paul believed in a Natural Theology. The wicked Gentiles he declared to be without excuse because "The invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans, 1:20).

Matter, energy, light, life—these are not self-created and self-existent. "All things," declares John, "were made by him (Christ); and without him was not anything made that was made." Therefore Christ loved nature, and rejoiced in nature, and thoroughly understood nature. All things are known to the Christ.

Man is far below him, taking his place between the telescope and the microscope. In all three spheres there are marvels of creative genius. And "Christ is all, and in all."

There is a science falsely so called, a Christless science, against which the Apostle warns us, "Avoid profane and vain babblings, and opposi-

tions of science falsely so called." Such science is untrue, and hence utterly unworthy of belief.

Brewster, Stokes, Faraday, Henry, and others were true scientists and eminent Christians as well; and have discovered no contradiction between the revelation of God in Nature and in the Book.

The day is fast approaching when fair Science will cast her crown at the feet of the Christ, and hail him Son of man and Son of God—of whom, and through whom, and to whom are all things—God blessed forever.

XII.

CHRIST IN PHILOSOPHY.

The word "philosophy," derived from the two Greek words, *"philein,"* to love, and *"sophia,"* wisdom, means the love of wisdom. The philosopher, therefore, is one who, through his love of wisdom, is led to the study and acquirement of knowledge in all its manifold branches, and especially with regard to the Supreme Being, the supernatural world, nature, and man as an intellectual, moral, and social being.

There were several schools of Greek Philosophy that exerted considerable influence upon the more intelligent people before the coming of Jesus, and during the time of his appearance among men. And these we shall consider at

considerable length that by contrast the simplicity, beauty, and perfection of the philosophy of Jesus may shine out the clearer and brighter.

The School of Stoics, of which Zeno was the founder, regarded the Supreme Being as embracing in himself the totality of being. So that the question, What is God? was answered by the question, What is God not? Or, by Lucian, who declared that all that is seen, yea, all that moves is God. Thus the Stoics were Pantheists, and consistently held that shrines, temples, images, altars, sacrifices, prayers, worship were of no avail.

The soul of man they considered to be material, as well as the body; and, hence, immortality was not claimed for it. At best it would exist only until the absorption of all things in the Divine. Some Stoics, however, reserved this privilege for the souls of the wise only; while all other souls would die and be dissolved even as the body. Thus the Stoics were not only Pantheists, but also Materialists.

Sin was held to be a necessity. Marcus Aurelius, one of the greatest of the Stoics, declared that, "He who would not have the vile do wrong is like one who would not have the fig-tree bear juice in her figs, or infants scream, or the horse neigh, or anything else that is the order of things." It was affirmed by this School, too, that "Like the vulgar jest in the play, evil might be offensive, but blended with the whole it heightened the general effect; and that it was

here to train character, and to be, therefore, finally transmuted into good."

Cicero, an orthodox Stoic, taught that "Death and the time of death are things indifferent. When the bulk of a man's circumstances are in accord with nature, it is appropriate for him to remain in life; when the balance is on the other side, or seems likely to be so, it is appropriate for such a man to quit life." Thus suicide under certain conditions was regarled as not only permissible, but praiseworthy.

Later Stoics, Marcus Aurelius for example, held that sometimes souls after death return to earth. And so, transmigration of souls was considered worthy of belief.

The chief aim and end in life, according to the teaching of this School, was to acquire knowledge, to seek wisdom, to be wise, for to be wise is to be good, and to be good is all that is required for this life, and for absorption at last into the Divine life. But as for the wicked, those who fail to become wise, they shall be annihilated body and soul. Death ends all.

Plato, regarded as one of the greatest of philosophers, who was born in Athens in the year B. C. 427, and died eighty years later, founded the Platonic School.

He taught that there are two worlds, the one of sense; the other of reason.

He did not enter into, nor did he seem clear about, the origin and seat of evil. But since this earthly life is full of evil the wise will retire

from the world, and find refuge as quickly as possible in the Divine presence.

He conceived of the soul in the body as in prison, as it were, and which could free itself only by knowledge and virtue.

He taught the migration of souls, adopting ten grades of transmigration, each of one thousand years. "Philosophers, or the wise, escape after a threefold migration, and return finally to an incorporeal presence with God. In transmigration men who have led an impure life must change their sex; and if they continue to pursue an evil life, must pass into the bodies of those beasts to which their habits most nearly correspond."

Another important School of Philosophy of that time was the Cynic, founded by Antisthenes, an Athenian, who flourished about B. C. 366.

The Cynics considered themselves to have passed into full possession of truth; and with all other moral philosophers regarded happiness as the chief good.

They held to the idea of one Supreme Being, and rejected all conceptions of lesser gods. Prayers, sacrifices, oracles, were of no avail. God, they said, is pleased with virtue only; and he is wise who so honors him.

Pleasure they regarded as the greatest evil. But inconsistently enough admitted there was a certain kind of pleasure, that which was not followed by remorse, that might be rightfully indulged in.

Virtue alone, they believed, brings happiness; and virtue consists in wisdom or prudence; and virtue is the result of teaching. Reason is the only thing which gives value to life. Wisdom is the principal thing to be sought.

Nothing, excepting virtue and vice, is of any concern to man. Logically this doctrine was destructive of knowledge.

"The goal of the Cynics could only be reached by entirely renouncing all enjoyment, by limiting wants to what is absolutely indispensable, by deadening feelings to outward impressions, and by cultivating indifference to all that is not in our own power." So these followers of Antisthenes lived and dressed as beggars; for as virtue alone is good, and vice alone is evil, wealth and poverty, health and sickness, life and death, are to the wise man of absolutely no moment. And they reserved to themselves, as did the Stoics, the right to commit suicide.

Death ends all. Man dies as the beast of the field and is no whither. A hopeless philosophy full of despair!

The Epicurean School of Philosophy was founded by Epicurus, in his garden in the city of Athens, in the year B. C. 306; and in spite of the doctrines he promulged his mode of life is said to have been frugal and abstemious, and his character above reproach.

He taught that God is a Being blessed and immortal, who wishes nothing, and does nothing, but rejoices in his own wisdom and virtue,

assured that his state will always be one of the highest felicity eternally prolonged. "There is no plan in nature," declares Epicurus, "that can be referred to supernatural will or agency." In his system of philosophy, therefore, God neither creates, nor sustains, nor destroys; and is indifferent to the world and its inhabitants. And so the works of creation, providence, and grace are not attributed unto God.

The Epicureans believed in lesser deities, gods many. But as these gods are far removed from men, and entirely indifferent to their affairs, therefore, man has nothing either to fear or to hope from them. And, hence, prayers, vows, sacrifices, are all in vain.

"Of the gods," said Protagoras of Abdera, "I know nothing, neither whether they be, nor whether they be not."

The idea Epicurus seems to have had of the world was that of a great piece of mechanism made by chance, and kept moving in the same way.

Of the soul this School taught that it is a corporeal thing, coming into the world with the body; and is composed of fine particles, a mixture of wind and heat dispersed all over the body; and at death dissolves into ether. And so annihilation is the end of the soul as of the body. Diogenes said, "We are born once; twice we can not be; and for everlasting we must be non-existent."

The wisdom of the Epicureans was æsthetic enjoyment. A gross sensuality was joined to their materialistic metaphysics. Pleasure was declared to be the chief good; and no pleasure is evil in itself. Metrodarus, the favorite disciple of Epicurus, used to say that, "The belly is the place where centers all philosophy that is conformable to nature." And Epicurus himself held that the pleasures of the belly were the root and principle of all good. And there are many practical Epicureans among us to-day.

Epicurus would dissuade the wise man from marriage because of the cares and responsibilities that follow in its wake; and for the same reason also the avoidance of public affairs.

Surely a selfish and sensual philosophy this of the Epicureans!

Passing from these old Grecian Philosophies, in which there are some precepts to be commended, for some truths were taught, we come now to the consideration of the Jewish System of Philosophy.

Solomon, the man gifted in wisdom above all the sons of men (I. Kings, 4:29-34), out of his own experience coined his philosophy, and summed it up in his Books of Proverbs and Ecclesiastes.

He believed in one God, though in practise he denied it; and this God of whom he taught dwelt in heaven, but was deeply interested in all the affairs of men.

The curse of God rests upon the wicked, and his blessing upon the righteous (Proverbs, 3:33; Proverbs, 15:9).

This God is severe upon all the sins of men—intemperance, gluttony, lusts of the flesh, envy, pride, indolence, selfishness, the hoarding of riches, the going in the way of evil men, the covering over of sins, and so on.

It is not in the power of man to cleanse himself from sin (Proverbs, 20:9).

Solomon personifies and lauds true wisdom, which is a gift from God, and the beginning of which is the fear of the Lord (Proverbs, 1:20; Proverbs, 2:6; Proverbs, 8; Proverbs, 4:5-9; Proverbs, 9:10).

This world, with all its pleasures, and treasures, and power, and glory, he affirms, can not satisfy the soul of man.

This life is all a vain show (Ecclesiastes, 1 and 2). It is the bitter wail of the disappointed spirit.

"Fear God and keep his commandments, for this is the whole of man" (Ecclesiastes, 12:13 and 14), is his grand conclusion, his sublime rule of life.

Other Jewish writers and philosophers arose from time to time, and their "words of wisdom" are gathered up and preserved in the expansive Book of the Talmud.

Strictly speaking, however, the Talmud can hardly be called a system of philosophy, for it embodies the canonical and civil laws of the Jews; and consists of a Mishna as text, and a

voluminous collection of commentaries and illustrations called Gemara. Yet often, though not always, the Hagadah—that is, a saying, incident, anecdote, legend, or illustration—enfolds a philosophic meaning under the vail of allegory, myth, ethical story, Oriental romance, parable, fable, or aphorism.

It has been called, "An immense heap of rubbish, at the bottom of which a few bright pearls of Eastern wisdom are to be found." And again, "That wonderful monument of human industry, human wisdom, and human folly," and, we might add, blasphemy. As an example of the latter, God is represented as busy, but about what? Why, praying unto himself, studying and reciting lessons from the rabbins, talking with men and in a way far from God-like.

Dr. Milman, in his "History of the Jews," says of the Talmud, "The reader at each successive extract from this extraordinary compilation, hesitates whether to admire the vein of profound allegorical truth and the pleasing moral apologue, to smile at the monstrous extravagance, or to shudder at the daring blasphemy."

A modern Jewish writer, H. Hurwitz, is quoted as saying, "But while I should be among the first to protest against any confusion of the Talmudic rills with the ever-flowing stream of Holy Writ, I do not hesitate to avow my doubts whether there exists any uninspired work of antiquity that contains more interesting, more various and valuable information than that of the

still existing remains of the ancient Hebrew sages."

Says another writer, "This great encyclopaedia teems with error, and that in almost every department in science, in natural history, in chronology, genealogy, logic and morals, falsehood and mistake are mixed up with truth upon its pages; . . . notwithstanding all its imperfections, it is a useful book, an attestation of the past, a criterion of progress already attained, and a prophecy of the future. It is a witness, too, of the length of folly to which the mind of man may drift when he disowns the wisdom of God as revealed in the Gospel."

In all these false Systems of Philosophy there is some good; in the Jewish, much that is good. And the good in all of them was but the glimmering of the clear and perfect light of truth revealed in and by Jesus the Christ. All of these philosophers of the ancient time were groping, feeling after, truth amid misery, hopelessness and despair.

"God gave unto Solomon wisdom and understanding exceeding much, and largeness of heart," so that he is preëminent as the wisest of men. But unto Jesus Christ the Spirit of God was given without measure, and grace was poured into his lips.

In marked contrast with all these Systems of Philosophy of past ages, and in no less marked contrast with those of later date, stands the plain, simple Philosophy of Jesus.

The teachings of the Christ overtop the teachings of all others, for they are pervaded and saturated with the verities of truth. His keenest insight into the deepest mysteries of nature, of science, of human thought; his profound knowledge of God, and of all things, and his simple and direct way of presenting truth have made him the ideal Philosopher of all the ages.

In the "Sermon on the Mount," or rather inaugural address, of Jesus as King of the Kingdom of heaven, in his matchless parables and other discourses addressed to the common people, who heard him gladly, and in his quiet talks with his twelve Disciples, we find the sublimest philosophy.

That the teachings of Jesus have influenced, and have been interwoven with, the highest and best Systems of Philosophy since his time a careful study of the subject will show. Even the enemies of the Christ are sometimes compelled to draw arms from his armory.

Let us look, then, more specifically into the wonderful and incomparable teachings of this greatest of philosophers.

"Behold, a greater than Solomon is here." "Never man spake like this man." "He that hath ears to hear, let him hear."

Jesus taught that God is (1) a Spirit, and as such is to be worshipped in spirit and in truth (John, 4:24). (2) He is to be feared, to be held in awe and reverence (Luke, 12:5). (3) To him should be rendered his due, namely, the de-

votion, love, worship, trust, obedience, service of the sons of men (Matthew, 22:21 and 37; Mark, 11:22). (4) There is trinity in the unity of God (John, 10:30; John, 15:26). (5) God is not indolent and idle, supinely happy in his own exaltation, but a mighty worker in the ways of providence and grace (John, 5:17). (6) He raises up and quickens the dead (John, 5:21). (7) He is a Father, with a father's personality, intelligence, love, and care (Matthew, 10:29; John, 3:16). (8) He is our Father, our Father in heaven, with his heart full of love for men, listening to their prayers, and supplying their need (Matthew, 6:9).

Of himself Jesus taught that (1) He is the Son of God, equal to, and one with, the Father (John, 10:30; John, 17:22). (2) He is the promised Messiah (John, 4:25 and 26). (3) He is the Door of entrance into the Kingdom of God, and the Vine to which his people are vitally joined (John 10:7; John, 15:1 and 5. (4) He is the Water of life, and the living Bread from heaven (John, 4:13 and 14; John, 6:32-35). (5) He came to bless and help men, to minister to their necessities, to go before them and set them a perfect example (Luke, 4:18, 19 and 21; John, 13:13-17. (6) His chief mission to earth was to redeem and save lost men (Luke, 19:10). (7) He is the Way, the Truth, the Atonement, the Sacrifice for sin (John, 10:15; John, 3:14-17; John, 14:6). (8) He has overcome the world (John, 16:33). (9) He is the Resurrec-

tion and the Life; and all who believe in him shall not be hurt of the second death, but shall live forever with him in glory (John, 14:6; John, 11:25 and 26). (10) Ascended on high he will prepare a place in the Father's home for all his people (John, 14:2 and 3.) (11) He is the Alpha and Omega, the beginning and the end. He is the Root of David, and the bright and morning Star (Revelation, 22:13 and 16). (12) He is alive forevermore, and carries at his girdle the keys of death and of hell (Revelation, 1:18). (13) He is the Judge of all (John, 5:22).

Of the Holy Spirit he taught that (1) he is a Person, one with the Father and the Son, the Comforter, the infallible Guide into all truth, and the Revealer of Christ (John, 15:26; John, 16:7, 13 and 14). (2) His work is manifold (John, 16:7-15). (3) He quickens (John, 6:63). (4) He is the Divine Agent in the new birth (John, 3:5 and 6). (5) He is the Spirit of Truth dwelling with men (John, 14:17). (6) He is the infallible Teacher, Inspirer, Guide, and Helper of the individual Christian and of the Church (Revelation, 2:7; John, 16:12 and 14).

As to man Jesus taught that (1) he is body and soul, flesh and spirit (Mark, 14:38). (2) He is a sinner, loving darkness rather than light, whose deeds are evil (John, 3:19 and 20). (3) The rich fool says to himself, "Soul, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee" (Luke, 12:19 and 20). (4) All

shall stand before the judgment seat of Christ to be judged according to the deeds done in the body (Matthew, 25:31-46). (5) His spirit is to be nourished by the Word of God, and the indwelling Christ (Matthew, 4:4; John, 6:27 and 33). (6) He is the child of God (Matthew, 7:11). (7) All are the objects of God's love (John, 3:16). (8) Faith in Jesus the Christ saves the soul (John, 3:14-17). (9) The wicked, those who finally reject Jesus, are of the devil, and are finally lost (John, 8:42-44; Mark, 3:29). (10) To all men the gift of eternal life through Jesus Christ is freely offered (John, 6:39, and 53-58; John, 10:28). (11) All shall be raised up at the last day, and there shall be two kinds of resurrection (John, 5:28 and 29).

Man's duty Jesus declared to be (1) Supreme love to God, and love to fellowmen (Mark, 12:29-31). (2) To follow and serve Christ, and do good (Matthew, 4:19; Matthew, 5:16 and 19; Matthew, 21:28). (3) Self-denial, and cross-bearing (Matthew, 16:24-27). (4) To watch and pray (Luke, 21:34-36; Matthew, 26:41). (5) To be always ready for the coming of the Lord, for death (Matthew, 25:1-13). (6) To repent and believe, to repent of sin, to trust in, or believe on, the Lord Jesus Christ, who is the Gospel, the good news of the grace of God (Mark, 1:15. (7) To lay up treasures in heaven (Matthew, 6:19-21). (8) To be good and loyal citizens (Matthew, 22:21). (9) To be born again. "Ye must be born again," he said. Birth

by the Spirit of God is necessary to entrance into the spiritual life (John, 3:1-8).

Regarding the future life Jesus affirmed that (1) there are two widely separated places of existence for the immortal souls of men, one for the righteous, the believers on the Lord Jesus Christ; the other, for the unbelievers (Matthew, 25:46; John, 5:29; Luke, 16:26). (2) Heaven is God's dwelling place, where Jesus is, and is an abode of perfect rest, and peace, and joy, and bliss, and satisfaction (Matthew, 6:9; John, 14:3; Matthew, 5:8 and 12; Matthew, 13:43; John, 12:26; John, 17:24). Hell is (1) a place of eternal torment (Mark, 9:44, 46 and 48; Matthew, 25:46; Luke, 16:19-31). (2) It was prepared for the devil and his angels, and for all the wicked from among men (Matthew, 25:41). There is no intermediate place or state, no purgatory (Luke, 23:43 and 46; John, 14:3; Revelation, 3:12).

Jesus affirmed the existence of the devil, who is a person (Matthew, 4:10; John, 13:2). (2) The prince of this world (John, 14:30). (3) The great enemy and destroyer of mankind (Matthew, 13:27, 28 and 39; John, 10:12). (4) A murderer and a liar (John, 8:44). (5) And the wicked are his children (John, 8:44; Matthew, 13:38).

Holiness Jesus put above happiness, and sets it forth as the chief good which all men should seek (Matthew, 5:8 and 48; Matthew, 16:26).

Death is excluded from heaven (Luke, 20:35

and 36). Physical death is the result of sin; and spiritual death, the punishment of sin (Luke, 16:19-31). Deliverance from spiritual death is through Christ alone (John, 3:16; John, 5:24).

After death cometh the judgment when every man must give a strict account of himself unto the Lord Christ (John 5:22; Luke, 12:47 and 48).

As to wisdom Jesus declared that it is (1) to hear and do his Word (Matthew, 7:24 and 25). (2) To be ready at all times for his coming (Matthew, 25:1-13). (3) In its highest form it is a revelation from God (Matthew, 16:17). (4) The wisdom of this world is vanity (Matthew, 11:25-27).

He affirms the blessedness of righteousness (Matthew, 5:6 and 20).

As opposed to withdrawal from the world as taught by Plato, Jesus would send men forth into the world to uplift and bless it (Matthew, 21:28; Matthew, 9:37 and 38; Matthew, 28:18-20; Mark, 5:19; Matthew, 10:16).

He taught the sacredness of human life (Mark, 10:19; Matthew, 5:17).

He denounced the carnal affections, the evil eye, the wicked thought, the lusts of the flesh, and also profane swearing; and commended, not only the forgiveness, but also the love, of enemies (Matthew, 5:27-37 and 44; Luke, 17:3 and 4; Matthew, 18:21 and 22).

He pronounced blessed the homely virtues, which men had come to despise—poverty of

spirit, sincere sorrow, meekness, righteousness, mercy, purity of heart, peace, patient submission to persecution for righteousness' sake (Matthew, 5:3-12).

He taught the tremendous importance and value of prayer, earnest and importunate prayer being never in vain; and denounced the sin of worry and distrust of God (Matthew, 6:6-15; Matthew, 6:25-32 and 34; Matthew, 7:7-11).

He laid down what has been aptly termed the Golden Rule of conduct (Matthew, 7:12), and showed the first and most important thing for all men to seek (Matthew, 6:33).

The Philosophy of Jesus Christ commends itself to all who desire and seek the best.

XIII.

CHRIST IN THE LIFE.

No longer in visible form does Jesus Christ walk with his disciples, nor minister to their needs, nor speak to them words of encouragement, and cheer, and love, and hope, for he has ascended on high, and sits with God on the throne of his glory, the King of angels, the Lord of heaven and earth. Nevertheless, according to his promise, another Comforter, one like unto himself in all that pertains to the spirit, even the Holy Ghost, the third Person of the adorable Trinity, came at Pentecost in mighty power upon the little company of Christians as

they were gathered together "With one accord in one place" in the city of Jerusalem. And ever since he has remained in the Church and has dwelt in the hearts of the followers of the Christ as Teacher, Guide, Helper, and Comforter.

While, therefore, Jesus Christ is absent in the flesh, he is ever present in the Spirit, with his people. He is ever the same, yesterday, and today, and forever. Therefore his sympathy never lessens, nor does his love ever fail, nor does he cease to minister to his needy ones.

The presence of Christ now is not outward and visible, but rather inward and spiritual. Hence his relation to the soul and the life of the believer is now closer and more intimate than it was in the days when he walked the earth as the Man of Galilee. His disciples now need take no long journey to find him, for he is nigh unto every one of them, even in their hearts. So that they realize his presence within them; and the world round about is made aware of the indwelling Christ by the Christ-like life they live.

Jesus Christ looks out through the eyes of his saints, and all who look into those eyes may behold the compassion, and the tenderness, and the love of the Christ. He ministers through the outstretched hands of his people, and all who are blessed by the ministry may realize the helpful presence of the Lord. He runs on errands of love and mercy with the feet of his people, and all who hear the sound of the footsteps may recognize the sound of the coming of Jesus.

He speaks by the mouth of believers, and all who listen may be persuaded that it is the voice of him who spake as never man spake.

Thus the Lord Jesus Christ takes full possession of the self-surrendered life, and governs its powers, uses its talents, and controls it in its every part. So the disciple of Christ becomes a Christian, an image of Christ, a little Christ—not perfect, indeed, yet perfect enough for the Spirit of Christ in him to be revealed.

Christ in the heart can not be hid in the life. The glorious light of his presence can not be wholly concealed by the vail of flesh. His constant work in the heart is to work out into the life. The man who gives no evidence in his life of the Christ in his heart has the witness in himself that he is not a child of God. When the Sun of righteousness does not shine within the soul that soul is left in the shade, which ever deepens and blackens into the darkness of eternal gloom and despair.

It is a glory of Christ that he makes his abode in the heart, and appears in the life, of his humblest servants as well as his greatest; in the lowly women and children who followed him in the days of his flesh as in the exalted Apostles; in the obscure disciple to-day as in the conspicuous worker in his cause. He is no respecter of persons. As to their outward circumstances and conditions he cares but little as compared with their faith, love, and obedience, with regard to which he is supremely concerned.

When the Lord Jesus enters the heart he purifies and enriches it; and when he controls the life he dignifies and ennobles it, and makes it fruitful unto the glory of God. And so all believers in Christ are made rich in him, and become kings and priests unto God forever, and are adopted into the family of God; and through the Son of God become sons of God.

The Lord Jesus Christ fills a place in the human heart that no other can fill. He satisfies the soul of man as no other can; yea, as it is not possible for the whole world to do. As to human life it is uncertain, fleeting, short; but with Christ in it. it becomes certain, fixed, immortal. The Christ-filled heart, and soul, and life exudes continually an unconscious influence that is potent for good. It is impossible that it should be otherwise.

Let us, therefore, hear the conclusion of the whole matter. The man without Christ in his heart and life is of little worth. He is a failure. But the Christ-filled man is of inestimable value. He is a glorious success.

XIV.

CHRIST THE CENTER OF UNION.

Sin separates: Christ unites. The more nearly, therefore, men draw unto Christ, the great center, the more closely do they come together. His

cross is the great magnet drawing men unto him, and thus bringing them near to each other.

All men, the Apostle tells us, were made of one blood, and were one; but sin, that awful, baffling mystery, entered, and men were divided, and estranged, antagonizing, hating, destroying one another. "History is writ in blood."

Even into the Church did sin enter, and, as a result, schisms arose, and the people of God drew apart into opposing camps, and prepared for battle. Wars, terrible and devastating, broke out. Battles, long and severe, were waged with intense fury even in the name of Christ. Persecutions arose. Fires were kindled. Men, women, and even children were consumed in the flames. The sword was unsheathed, and men, women, and even little ones were put to death. Fields were drenched with blood. There were conspicuous "marks of the beast," even of the devil, upon the very Church of Christ; and the world looking on in great surprise exclaimed, not, See how these brethren love one another. Oh! no. But, Behold! how these Christians hate and devour each other.

It seemed as though the warring factions of the divided Church could never be brought together in harmony. Yet what do we behold today? We perceive that much of the prejudice, and hatred has disappeared, so that Christians of one Protestant denomination join hand to hand and heart to heart with those of other sects in the stupendous benevolent, missionary, and

moral movements of our time. They worship in each others churches. Branches of some of the great Christian bodies are now coming together to form one Church of their name. The Protestant Episcopal Church is now putting forth effort to accomplish a speedy union of all the denominations, that there may be one Church in name and organization as well as in spirit.

The Roman and Greek Churches, it is true, still stand aloof from other Christians in the proud spirit of the Pharisee, We are holier than thou. But in view of what has already been accomplished in the matter of Church unity, and of the magnetic power of the cross of Christ to bring Christian peoples together, even this deep seated prejudice, and loftiness of spirit, and bitterness of feeling, we may be confident, will in time be put away, with all malice; and that charity, and peace, and good-will will everywhere prevail; so that the world looking on shall be constrained to exclaim, not, See how these Christians hate and devour each other. But, Behold! how these Christians love one another. And the world, beholding the love and unity of the people of God, will believe.

All men were made of one blood; all men were redeemed by one blood, even the blood of the Son of God. Now the hostile camps are being broken up. The long divided sons of men, who hated, fought, and devoured each other during the dark centuries of the past, are being

brought together and bound together in the bonds of a common symapthy, peace, and love.

Nothing less than the coming of the Son of God, the shedding of his precious blood could subdue the evil passions and prejudices that prevailed, and restore the brotherhood of man.

The nearer the individual gets to Christ the more does he love his fellowmen, and especially those who are of the household of faith.

Multitudes of men to-day are seeking after God, "Feeling after him if haply they may find him." Christ is seeking men—seeking to draw them unto himself, and to bring them together in pure and lasting peace, harmony, love, and unity of the Spirit.

XV.

CHRIST THE HOPE OF THE WORLD.

The hope of the world centers in Christ. He is the only hope of a restored nature and of a renewed humanity. All other hopes pale, fade, and pass away.

Jesus Christ is the only hope of a new earth where all sin shall be purged out, and where that Kingdom which is righteousness, and peace, and joy in the Holy Ghost shall be everywhere established. Only by his grace and power can fallen humanity be raised up into newness of life.

Civilizations, kingdoms, nations without Christ and his religion upon which to lean, fall, decay, and disappear. Individuals, too, without Christ and his religion, miserably fail and perish.

The fatalism of the Mohammedan, the passivity of the Buddhist, the vain seeking of other heathen peoples are indications of that lack of hope which is so bright and buoyant in the Christian. But upon these myriads sitting in the region of darkness and despair, "Without God, and having no hope in the world," is the light of hope beginning to dawn. The day breaks, the Sun of righteousness is rising, the sleepers are awakening to a brighter and a better day. The truth is making its way among them that only in Christ, and in Christianity is there hope.

Jesus Christ is the only hope of a hopeless world; the only hope of a hopeless soul. He is the guiding Star in this world of darkness and despair. He is the "Pillar of fire" to the heavenward traveler to the journey's end.

Without the life of Christ, no perfect example; without his death, no salvation; without his spiritual presence, no spiritual life, and health, and peace. Without Christ, therefore, no hope—no hope for time, no hope for eternity; no hope for the life that now is, no hope for the life that is yet to come. The hope of eternal life centers in Christ. Living without Christ, therefore, means dying without hope.

Christ is the hope of glory, and the glory of

hope. His cross is the key of paradise, where hope has its full fruition.

Strong consolation have they "who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus" (Hebrews, 6:19 and 20).

XVI.

CHRIST IN GLORY.

Having humbled himself and become obedient unto death, even the death of the cross, Christ hath been given a name which is above every name; and hath been highly exalted even to the throne of Godhead, seated at the right hand of God the Father Almighty, the place of honor and power; and is crowned with majesty and glory. Holy angels are his ministers, doing his pleasure. His humanity, which he wears as a garment, adds new luster to his glory, and the work he accomplished for men in his life and death upon the earth adds a halo of splendor, more intense and brilliant far than that of the sun, and from which stream those rays of light that penetrate even to the dark places of earth. He is the center and source of all heavenly, as of all true earthly, glory. In the heavenly place to which he has gone and where his honor dwell-

eth, there is no need of the sun, nor of the moon, nor of the stars. "The Lamb is the light thereof." And all heaven is filled with the effulgence of his glory.

Christ is the second Person, the central figure of the Godhead. God, the Father, is high and lifted up, invisible, whom no man hath seen, nor can see. Moses prayed that he might see God, but the Lord said unto him, "No man can see my face and live;" and Moses must be content to see his back parts, his shadow, after he had passed by. Clouds and darkness are round about him. Great and awful is his name. Let all the earth fear and keep silence before him. Yet withal he has a father's heart, a father's sympathy, a father's love, a father's care for all the creatures of his hand; and is ever busied making all things work together for good to them that love him.

God, the Spirit, is invisible. His is the still, small voice; the secret influence upon the soul; the quiet, guiding, directing force in the affairs of men, moving the hearts of men, regenerating, sanctifying, energizing, making fruitful.

God, the Son, however, is God manifest in the flesh; God revealed; God come down to men, and made known to them. He is the Mediator between God and man; the Redeemer; the Saviour from sin, and eternal death, and hell; the Captain of his people in their battle with sin and Satan; their Leader into the promised land; their Companion and Friend in this present life

and through all the life to come. He is their Good Shepherd, leading them in green pastures and beside still waters. He is the Door, or entrance way, into the heavenly place. All who enter there must enter through him. He is the Vine, to which all his people cling, and are joined by a close and living union, partaking of his very life. He is the Way, the way all must take who would reach the celestial city. He is the Truth, the very fountain of all truth. All truth centers in him, and flows from him as the stream from the fountain. He is the Life, the origin of all life—mineral, vegetable, insect, fish, bird, animal, human life. Above all, he is the source of all spiritual and eternal life. He carries the keys—the keys of heaven and of hell, and locks and unlocks as he will. The key of earth, too, is at his girdle, and he shuts and opens as he pleases, admitting to life and calling from this mortal life according to his own good pleasure. He is the Creator and Maker of all things, both terrestrial and celestial. "Without him was not anything made that was made."

It is in the name of Jesus Christ that the sinner comes to God for pardon, and salvation, and peace, and hope. It is in his name alone that sinful man can approach the All-holy God in prayer and praise. It is through him, as the channel, through which all the gifts and graces of the Spirit flow. It is through his merit and intercession alone that the penitent sinner is forgiven and saved; that the prayers of God's chil-

dren are heard and answered, and their praises go up as sweet smelling incense acceptable unto the Lord. It is through his sacrificial death that atonement has been made for sin, and the way opened for reconciliation with God, from whom the sinner by his sins has been separated. The exaltation of Jesus is the result of his humiliation and sacrifice on behalf of the sons of men (Philippians, 2:5-11).

The crown of thorns, the crown of ignominy and shame has long since been replaced by the many crowns he wears in the heavenly place today—the crowns of power, of universal dominion, of honor, of grace, of blessing, of glory. He is King of kings, Lord of lords, God blessed forever.

The glory of Christ blends and becomes one with that of the Father and the Holy Spirit, for he is "the same in substance, equal in power and glory" with the Father and the Holy Ghost. The glory of the one Person of the adorable Trinity is shared by each of the others, so that the glory of Christ becomes also the glory of the Father and of the Spirit; and their glory becomes his also.

"Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

And let all the people say, Amen, and Amen.

BROADWAY PUBLISHING CO'S
NEWEST BOOKS

All Bound in Silk Cloth and Gilt. Many Illustrated

Fiction

The Eyes at the Window (beautifully bound, with embossed jacket)—Olivia Smith Cornelius....$1.50
Next-Night Stories—C. J. Messer..... 1.25
Arthur St. Clair of Old Fort Recovery—S. A. D. Whipple..... 1.50
Barnegat Yarns—F. A. Lucas..... 1.00
Jean Carroll, with six illustrations—John H. Case 1.50
As a Soldier Would—Abner Pickering..... 1.50
The Nut-Cracker, and Other Human Ape Fables—C. E. Blanchard, M.D..... 1.00
Moon-Madness, and Other Fantasies—Aimée Crocker Gouraud (5th ed.)..... 1.00
Sadie, or Happy at Last—May Shepherd..... 1.50
Tweed, a Story of the Old South—S. M. Swales.. 1.50
The White Rose of the Miami—Mrs. E. W. Ammerman..... 1.50
The Centaurians—Biagi..... 1.50
The Reconstruction of Elinore Wood—Florenz S. Merrow..... 1.50
A Nest of Vipers—Morgan D. Jones..... 1.50

Religious Works

The Disintegrating Church—Frederick William Atkinson..... 1.00
Evolution of Belief—J. W. Gordon..... 1.50
Down Hill and Up Hill—Rev. J. G. Anderson.. 2.00
A Certain Samaritan—Rev. John Richelsen..... 1.00
The Reunion of Christendom—Francis Goodman 1.50
What the Church Is and What It Should Be—Lafayette Swindle..... 1.50
A Harp of the Heart. (Poems)—Rev. Chas. Coke Woods..... 1.00
The Gospel Parables in Verse—Rev. Christopher Smith..... .75
Who? Whence? Where? An Essay by Pedro Batista..... 1.00
Compendium of Scriptural Truths—Marshall Smith..... 1.25
The Passion Play at Ober Ammergau—Esse Esto Maplestone..... 1.00
Israel Lo Ammi—Ida M. Nungasser..... 1.00

The Eternal Evangel—Solomon S. Hilscher.....$1.50
A New Philosophy of Life—J. C. Coggins..... 1.00
Romance of the Universe—B. T. Stauber..... 1.50
In the Early Days—Adelaide Hickox..... 1.50
The New Theology—By a Methodist Layman—Hamilton White..... 1.00

Miscellaneous

Anvil Sparks—Radical Rhymes and Caustic Comments, by Wilby Heard..... .75
The Medical Expert and Other Papers—Louis J. Rosenberg..... .50
The Little Sufferers (dealing with the Abuses of the Children's Societies)—G. Martin..... 1.50
Eureka, a Prose Poem—S. H. Newberry..... 1.00
Rust (a play in four acts)—Algernon Tassin (of Columbia University)..... 1.00
Poems by Charles Guinness..... 1.00
Prohibition and Anti-Prohibition — Rommel, Ziegler & Herz..... 1.00
Gay Gods and Merry Mortals—Verse by Robert J. Shores..... 1.00
The Rubaiyat of the College Student—Ned Nafe .50
The Deluge of England, and Other Poems—James Francis Thierry..... 1.00
The Dragon's Teeth—a Philosophical and Economic Work—T. M. Sample..... 1.00
Achsah, the Sister of Jairus—Mabel Cronise Jones..... 1.00
The Marriage Bargain Counter—Daisy Deane.. 1.50
Building a New Empire—Nathaniel M. Ayers.. 1.50
Marriage and Divorce—Jeanette Laurance..... 1.00
The Clothespin Brigade—Clara L. Smiley..... .75
"Forget It"—Ida Von Claussen..... 1.50
The Last Word: a Philosophical Essay—James and Mary Baldwin..... 1.00

Travel

Eight Lands in Eight Weeks (illustrated by 90 drawings)—Marcia P. Snyder..... 1.25
Eliza and Etheldreda in Mexico—Patty Guthrie (illustrated)..... 1.25

The attention of clergymen is directed to our Religious List, one of the largest of any house in America.
Write for free copy of our magazine, BOOK CHAT.

BROADWAY PUBLISHING CO., 835 BROADWAY, N. Y.
Branch Offices:
ATLANTA BALTIMORE INDIANAPOLIS NORFOLK
WASHINGTON DES MOINES, IOWA

DEC 14 1911

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

BT
205

One copy del. to Cat. Div.

DEC 14 1911

LIBRARY OF CONGRESS
0 014 477 833 9